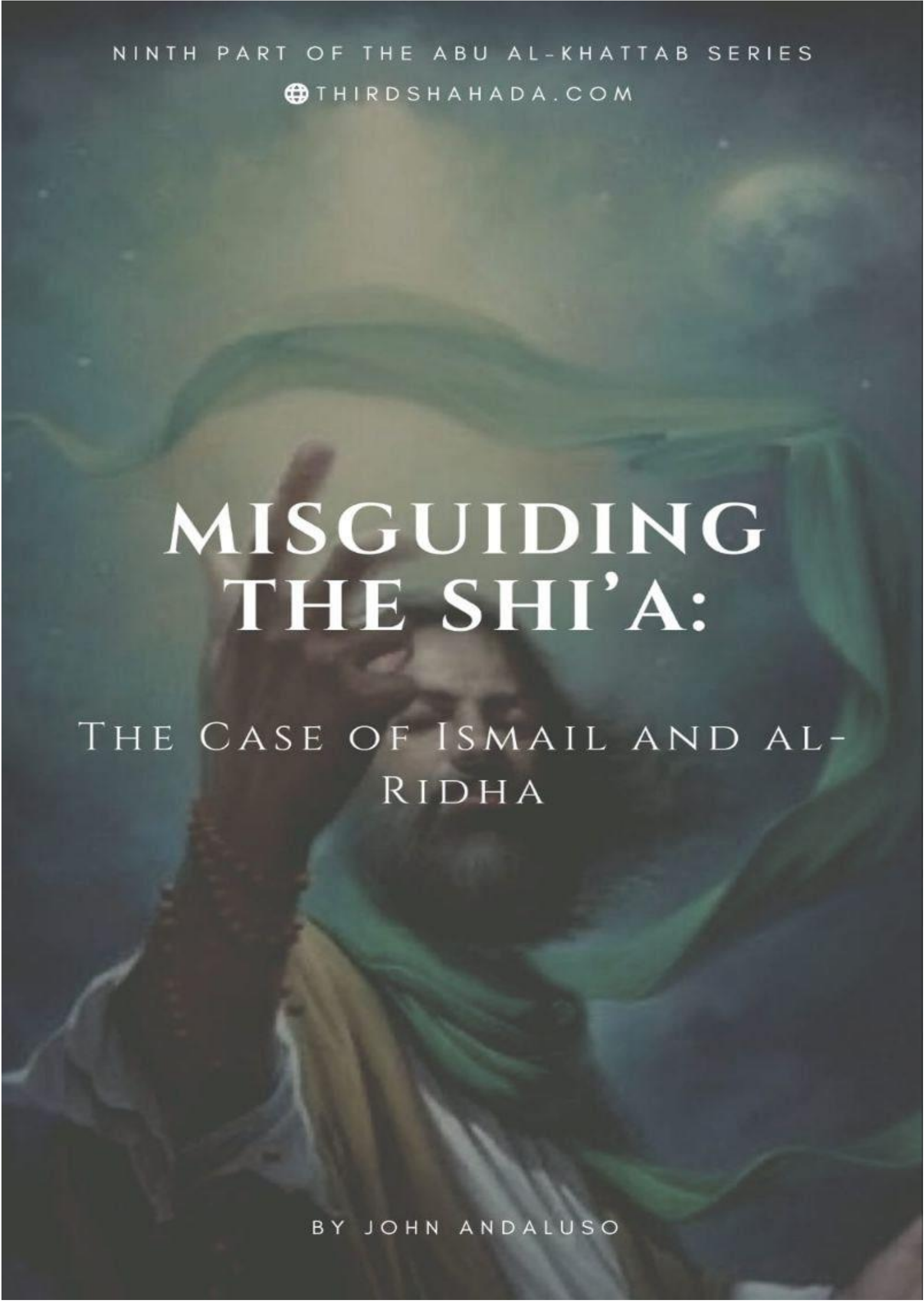
NINTH PART OF THE ABU AL-KHATTAB SERIES

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MISGUIDING THE SHI'A:

The Case of Ismail and al-Ridha

BY JOHN ANDALUSO

In Memory of Abu Al-Khattab,
The Oppressed Gate Of Imam Al-Sadiq

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Author's Note

Why I Wrote This Book

Dear reader,

In our traditional Islamic milieus – we can all observe clear attempts at restricting critical thinking and censorship.

There are always limits on how to think, what to think, what to read, etc.

Yet – Is this the mindset advocated by the Ahlulbayt (as)?

Definitely not.

(Al-Kafi)

"Narrated Jabir ibn Yazid al-Ju'fi.

*Abu Abdullah (al-Sadiq) said: '**The wisdom is the objective of the believer, so wherever one of you finds his objective, so he should take it**"*

فليأخذها ضالته أحدكم وجد فحيثما المؤمن، ضالة الحكمة

As such - I've always been a firm believer of the idea that "***the truth is the truth, regardless of how it makes me feel.***"

With wisdom as our objective and the world of the Ahlulbayt broad and limitless –

In this book, I assess evidence which leads me to adopt a conclusion about certain topics which differs from the mainstream.

This is done in an ernest attempt to uncover the objective truth and reality of the Shi'ism of the Imams of the Ahl al-Bayt.

By writing this work, I do not intend to cause doubts.

Instead, I hope to inspire reader to appreciate the nuances underlying the Imams to allow us to view them beyond the superficial.

In doing so, our faith in Shi'ism and the Imams will be strengthened in sha ’Allah.

I hope this will be a beneficial and insightful read for all

May the Ahlulbayt bless us

John Andaluso
September 23, 2022

Chapter 1
A Religion of the Elites?

In Twelver Shi’ism, *Imamate* (divine leadership) forms the most defining factor. With the Shi’a forbidden from deriving religious commandments from personal intellect, a concept known as *ray ’*-

The Imam becomes the sole source of religious knowledge.

To him they turn with every theological enquiry, every jurisprudential ruling, and every doubt that comes to the mind of the believer.

(Al-Kafi, vol 1, page 178)

Narrated Ishaq ibn ‘Ammara:

*“I heard the Imam (al-Sadiq) saying, ‘**The earth is never left without an Imam.***

Whenever the believers add something (a heresy) to the religion, he prevents them from that and whenever they omit something of it, he completes it for them.”

وسعدان يونس بن منصور عن عمير، أبي بن محمد عن أبيه، عن إبراهيم، بن لي
إن :يقول سمعته :قال السلام عليه الله عبد أبي عن ،عمار بن إسحاق عن مسلم، ابن
شيئا نقصوا وإن ردهم، شيئا المؤمنون زاد إن كيما إمام، وفيها إلا تخلو لا الارض
.لهم أتمه

However – upon the martyrdom of Imam Husayn in the tragic Battle of Karbala in 680 CE, a significant transformation affected the system of Imamate in Shi'ism.

Our holy Imams had entered a stage of total concealment (istitar), in which they began hiding their true teachings even from their closest companions.

(Al-Kafi)

"*Narrated 'Ammar al-Sabati:*

*"Once I asked abu 'Abdallah (al-Sadiq), '**Is the worship in secrecy with an Imam from you - concealing himself - under the government of falsehood** more virtuous or the worship during the dominance and government of the truth with an Imam from you in public sight more virtuous?'"*

The Imam (a.s.) said, "O 'Ammar, charity in secrecy, by Allah, is more virtuous than the charity given in public sight.

The same is true when you worship in secrecy with your concealed Imam under the government of falsehood.

(Worship) with your fear from your enemies under the government of falsehood in peace time is more virtuous than worshipping Allah, Majestic is Whose mention, during the dominance of the truth distinctly under the government of the truth.."

2
صفوا عن مرداس، بن علي عن محمد، بن معلى عن الأشعري، محمد بن الحسين -

قلت :قال الساباطي عمار سالم،عن بن هشام عن محبوب، بن والحسن يحيى بن ن
(السلام عليه) الله عبد لأبي:
ظ في العبادة أو الباطل دولة في المستتر منكم الإمام مع السر في العبادة :أفضل أيما
أف والله السر في الصدقة :ياعمار :فقال الظاهر؟ منكم الإمام مع ودولته الحق هور
المستتر إمامكم مع السر في عبادتكم والله وكذلك العلانية في الصدقة من ضل

Allama Majlisi, a most esteemed scholar of hadith and author of the biggest Shi'i hadith compilation, Bihar al-Anwar – goes on to describe this state of concealment espoused by the Imams as being characterized by the following:

(Bihar al-Anwar, vol 64, page 160)

"It is evident that ***the quality of complete believer - one who is deserving of being entrusted with their (Ahlulbayt)'s secrets*** *and preserving them.* ***Only a few people possessed such attributes.***

And that they (Imams) were performing taqiyya from the majority of Shi'a*"*

قليل وحافظها أسرارهم صاحب يكون أن يستحق الذي الكامل المؤمن أن على ويدل
الشيعة أكثر من يتقون كانوا وأنهم ،

Given that the Imams hidden the truth from the majority of Shi'a, **the truth could only be ascertained by following 'the few entrusted with the Ahlulbayt's secrets'.**

These few trustees of the Imam's secrets are known as the **Babs** (gates) of the Imam.

It is not permissible to doubt any of their narrations nor word – as they represent Imam in word and action, without independent reasoning permitted from them.

(Wasa'il al-Shi'a, vol 27, page 105)

"There is no excuse for our followers to doubt what our thiqat (i.e, Babs) narrate.

They have known that we share our secrets with them and carry it over to them."

Trusted with the Imam's secrets and spiritual leadership of the Shi'a on behalf of the Imam –

The Babs held a position almost akin to the "functional Imam" while the true Imam hid in isolation or total dissimulation from the vast majority of Shi'a.

So when the Imams disassociated from their own Babs, even the topmost companions were completely befuddled.

The problem extended itself when even after the death of a Bab and the Imam of his time, the next Imam continues to disassociate from said Bab.

To demonstrate – Yunus ibn Abd al-Rahman (Bab of Imam al-Ridha) was disassociated from by al-Ridha.

"On the authority of Abdullah ibn Muhammad Al-Hajjal, he said:

I was with Al-Ridha, peace be upon him, with a book he was reading in his door, until he hit the ground with it, so he said:

***This is the book of the son of zina (adultery), and it was the book of Yunus*.**

محمد بن علي عن أصحابنا بعض عن أحمد، بن محمد حدثني :قال محمد، بن علي ك ومعه السلام عليه عندالرضا كنت :قال الحجال، محمد بن الله عبد عن عيسى، بن كتاب فكان للزانية زنا ولد كتاب :فقال الأرض، به ضرب حتى بابه، في يقرؤه تاب يونس.

After the death of Yunus & al-Ridha, Imam al-Jawad wrote to some of his top Shi'a companions disassociating from Yunus.

The **sahih hadith** in Amali al-Saduq states:

"1. [1/329] Amali of al-Saduq: Ibn al-Walid from al-Saffar from Ibn Ma'ruf from Ali b. Mahziyar who said: I wrote to Abi Ja'far the Second السلام عليه*: May I be made your ransom - should I pray behind the one who asserts (the doctrine of) 'the body '(God is corporeal)* ***or the one who subscribes to the doctrine of Yunus - that is the son of Abd al-Rahman? He*** السلام عليه ***wrote: Do not pray behind them nor not give them anything of the Zakat. Disassociate from them. Allah has disassociated from them.***"

الح بن محمد حدثنا :قال ،(عنه الله رضي) الوليد بن أحمد بن الحسن بن محمد حدثنا جعف أبي إلى كتبت :قال بنمهزيار، علي عن معروف، بن العباس عن الصفار، سن يقو من خلف أصلي فداك جعلت :(السلام عليهم) الرضا موسى بن علي بن محمد ر خ تصلوا لا :(السلام عليه) فكتب الرحمن؟ عبد بن يونس يقولبقول ومن بالجس، ل منهم الله برئ منهم، وابرءوا الزكاة، من تعطوهم ولا لفهم،

Unanimously regarded as a righteous figure today, such edict against Yunus is bizarre given the countless narrations which speak of his virtue and permissibility of seeking the teachings of religion from him.

"3. [3/-] Rijal al-Kashshi: Muhammad b. Mas'ud from Muhammad b. Nusayr from Muhammad b. Isa from Abd al-Aziz b. al-Muhtadi who said: ***I said to Abi al-Hasan al-Ridha*** عليه السلام***: may I be made your ransom, I cannot always reach you to ask you all that which I need from the teachings of my religion, is Yunus b. Abd al-Rahman Thiqa (trustworthy) and can I take from him what I need from the teachings of my religion? he said: yes."***

قال مسعود، بن محمد حدثني :قال نصير، بن محمد حدثنا :قال عيسى، ابن محمد:
وح عيسى، بن محمد قال :بننصير محمد قال القمي، المهتدي بن العزيز عبد حدثني
السلا عليه الرضا الحسن لأبي قلت قال، أيضا، بذلك يقطين، بن علي بن الحسن دث
م: جعلت فداك اني لأكاد أصل إليك أسألك عن كل ما أحتاج إليه من معالم ديني، أ
فيونس بن عبد الرحمن ثقة آخذ عنه ما احتاج إليه من معالم ديني؟ فقال: نعم.

Yunus was only fully exonerated in the eyes of the Shi'a when a top Qummi scholar (Ahmad ibn Muhammad ibn Isa) repented from his slander of Yunus, upon seeing a vision proving his righteousness.

(Rijal al-Kashi, vol 2, page 787)

"Ali ibn Muhammad Al-Qutaibi, he said: Al-Fadl ibn Shathan told us, he said:

Ahmad ibn Muhammad ibn Isa repented and asked God's forgiveness for his slander of Yunus due to a vision he saw, in

which Ali ibn Hadid (deputy of Imam al-Ridha) was showing inward inclination towards Yunus and Hisham”

- 951
ع بن محمد ابن أحمد كان :قال شاذان بن الفضل حدثنا :قال القتيبي، محمد بن علي
يظهر حديد بن علي كان وقد رآها، يونسلرؤيا في وقيعته من الله واستغفر تاب يسى
وهشام يونس إلى الميل الباطن ي ف

The scholars changed their view, and the Imams issued no more disassociation from Yunus afterwards.

<u>A major problem</u> presents itself!

How could the stance of the Imam be so flexible per the viewpoint of fallible Shi’a scholars!

They are the Imam’s own followers, why does he not correct them?!

The answer to this important question lies in the words of Shaykh al-Saduq:

(Al-Saduq’s Khisal, page 531)

<u>**“*The madhhab (belief system) of the elite of the Shiites and the men of foresight among them,*** *consider Ramadan as never being less than thirty days.*</u>

The narrations which have been written in this chapter are in agreement with the Quran but against the beliefs of the the Sunnis (that sometimes the month of Ramadan may be less than thirty days).

Weak-minded Shiites** who have maintained that Ramadan is thirty days every now and then, and twenty-nine days every now and then*, ***have resorted to following ahadith said in taqiyya. *By doing so, they have supported the general viewpoint of the Sunnis.*

There is no power nor any strength but in God [i.e, what a calamity this is facing us!]"

الاستبصار وأهل الشيعة خواص مذهب :عنه الله رضي الكتاب هذا مصنف قال
موافقة ذلك في والاخبار أبدا، يوما ثلاثين عن ينقص لا أنه رمضان شهر في منهم
للتقية وردت التي الاخبار إلى الشيعة ضعفة من ذهب فمن للعامة ومخالفة للكتاب
في
،(1) العامة تتقى كما اتقى والتمام النقصان من الشهور يصيبه ما ويصيبه ينقص
بالله إلا قوة ولا العامة، به يكلم بما إلا يكلم ولم

The Imams gave their trustees (the Babs) a special belief system, which they hid from the majority of Shi'a - due to their weakmindedness and inability to comprehend the Imam's true nature.

Instead, they gave the majority of Shi'a to follow belief system not reflecting the actual, objective truth - but a 'subjective ' truth, intended only to satisfy the Shia's hearts and strengthen their loyalty to the Imam.

So one wonders:

In dissimulating from the Shi'a, **did the Imam intend on deliberately "misguiding" the majority of the Shi'a?**

And to what extent are the Bab's gatekeepers of the Imam's views? **Do we even know if our Imams are truly Imams, without the Babs?**

These two questions shall be the focus which our research shall hope to answer in this book – God willing.

A Foundation Built Upon Dalala

In Shi'i Islam – the Imam possesses authority to issue whatever command he wishes. This is the Imam's **batin (esoteric) authority**.

Such powers of the Imam needn't conform to neither "Quran" nor "sunnah".

The Imam can never be wrong, nor can his words be rejected, if contradictory to the two mentioned factors.

Because the Imam IS the Quran and sunnah, whose words and commandments change (according to the Imam) in every year, every month, and every hour - all to the Imam's liking.

From such framework in Imamology, stems the infallible leader's contradictory fatwas to the Shi'a.

All orders of the Imam symbolize the truth - on the mere basis that they are uttered by the Imam. All his words are the 'truth'.

One truth however reflects a true representation of reality (the objective truth), while the other truth is meant simply as a controlling mechanism over the Shi'a (the subjective truth).

Such ability to issue such fatwas which do not represent the actual truth, but only intended to control the Shi'a is inherently tied to the Imam's prerogative in **misguiding the Shi'a**.

Fatwas To Misguide The Shi'a

As we know, the Imams issued fatwas both praising and condemning Yunus ibn Abd al-Rahman.

Let us look at the following narration of Yunus to understand how Yunus may have jusitifed the Imam condemning him:

(Mukhtasar Basa'ir al-Darajat, page 94)

"*On the authority of* ***Yunus ibn Abdul Rahman*** *on the authority of Muhammad ibn Ishaq ibn Ammar on the authority of one of our companions who narrated it to him on the authority of Abu Abdullah (al-Sadiq) said a man came.*

*When Abu Abdullah (al-Sadiq) looked at the man, Abu Abdullah said, "**By God, I will misguide him. By God, I will mislead him.**"*

When the man sat down, he asked the Imam about a matter and the Imam issued him a fatwa on it.

*When the man left, Abu Abdullah (al-Sadiq) said: "**I have given him a fatwa to misguide him - a type of (fatwa) containing only misguidance and no guidance in it.***

Then the man came to Abu al-Hasan (al-Kadhim, and when Abu al-Hasan looked at him, he said:

"By God, I will truly misguide him."

So the man asked (al-Kadhim) about that particular issue (which he asked al-Sadiq), so al-Kadhim gave him a fatwa.

The man said: "Impossible! Impossible! I have asked your father about this and he gave me a different fatwa. It is obligatory upon me to never leave his order - ever."

Abu al-Hasan, peace be upon him, said: ***By God, I have given him a fatwa containing only guidance and no misguidance."***

بن محمد عن الرحمن عبد بن يونس عن الاسناد
فلما رجل جاء قال (ع) الله عبد أبي عن أصحابنا من حدثه عمن عمار بن إسحاق
الرجل فجلس لأوهمنه والله اما ضله لا والله اما قال " ع " الله عبد أبو إليه نظر
بالضلالة افتيته لقد " ع " الله عبد أبو قال خرج فلما فأفتاه مسألة فسأله
الحسن أبو اليه نظر فلما [ع] الحسن أبي إلي جاء الرجل إن ثم فيها هداية لا التي
الرجل فقال فأفتاه بعينها المسألة تلك عن الرجل فسأله بحق لأضلنه والله اما قال [ع]
ابدا قوله ادع ان علي يجب وما هذا بغير فأفتاني أباك عنها سألت لقد هيهات هيهات
فيها ضلالة لا التي بالهداية افتيته لقد والله اما " ع " الحسن أبو قال خرج فلما.

We understand from this hadith that when the Imams contradict in the fatwa, the Imams do this to "misguide and mislead" the Shi'a.

And we understand that the common Shi'i cannot discern the truth from misguidance.

Even if you see - with your own eyes - the Imam doing something (such as wudu 'in a certain way).

It may not be the truth and could very well be taqiyya, as the following of hadith Yunus shows:

(Wasa’il al-Shi’a, vol 1, page 445)

“***On the authority of Yunus ibn Abd al-Rahman****, from Abd al-Samad ibn Bashir, from Uthman ibn Ziyad that he entered upon Abu Abdullah (al-Sadiq), peace be upon him, with a shaykh (scholar) from the Shiites.*

The shaykh said to Abu Abdullah (al-Sadiq):

I asked Abu Ja’far (a-Baqir) about a matter regarding ablution (wudu’), and ***he (Imam al-Baqir said:***

‘Do wudu’ once’

So what do you (Imam al-Sadiq) say?

Imam al-Sadiq said: ***‘You did not ask me this matter (o shaykh) except that you saw that I perform wudu’ differently from my father.***

(My fatwa is) perform ***wudu’ three times*** *and interlock your fingers..*”

بن عثمان عن بشير بن الصمد عبد عن الرحمن عبد بن يونس عن الاسناد وبهذا
الله عبد لأبي الشيخ فقال الشيعة من شيخ ومعه " ع " الله عبد أبى علي دخل انه زياد
أنت تقول فما مرة مرة فقال الوضوء عن السلام عليه جعفر أبا سألت اني " ع "
عليه الله صلوات أبي أخالف اني ترى وأنت الا المسألة هذه عن تسألني لم إنك فقال
وبهذا أصابعك وخلل ثلاثا توضأ

While at times, the Imam would give a true answer to a group of common Shi’a - and an answer in taqiyya to another group of Shi’a.

It is certainly possible that the Imam answers all the common Shi’a in taqiyya, regarding the same enquiry they have.

Such that Shi’a receive at least three contradictory answers with no reconciliation.

There is no true answer among them, as the Imam answered all in taqiyya.

(‘Ilal al-Shara’ie, vol 2, page 395)

“*Narrated Zurara:*

I asked Abu Ja’far (al-Baqir) about a matter, *and he answered me.*

Then a man came and asked him about it, and he answered him in the opposite of what he had answered me.

After that, another man came and the Imam answered him in a manner different from what he answered me and he answered my friend.

I told him (the Imam): ***The people of Iraq from among your Shiites came forward asking, and you answered each one of them the opposite what you answered the other.***

Imam al-Baqir said: ‘***O Zurara, this is better for us and for you. If you were to be united on one matter, the people (i.e, Mukhalifeen) would target you.***

<u>This is the least we can do - for your survival and our survival</u>."

عن فضال، بن الحسن عن الجبار، عبد بن محمد عن سعد عن أبي، :الشرائع علل
:قال فأجابني، مسألة عن سألته :قال السلام عليه جعفر أبي عن زرارة، عن ثعلبة،
بخلاف فأجابه آخر رجل جاء ثم أجابني، ما بخلاف فأجابه عنها فسأله رجل جاء ثم
من رجلان الله رسول ابن يا :قلت الرجلان خرج فلما صاحبي، وأجاب أجابني ما
الآخر، به أجبت ما بغير منهما واحد كل فأجبت يسألان قدما شيعتك من العراق أهل
:فقال :قال
ولكان الناس لقصدكم واحد أمر على اجتمعتم ولو ولكم، لنا خير هذا إن زرارة يا

The top companion Zurara was concerned at how Imam al-Baqir could issue three mutually exclusive, contradictory fatwas to three different companions.

And instead of reconciling between the ahadith or offering the true hadith between them - the Imam says his commands were uttered in taqiyya to distract the Sunnis away from them.

Continuing from the above hadith, Zurara relays his worries to Imam al-Sadiq, saying:

"*I told Imam al-Sadiq - if you were to carry your Shi'a upon speers or fire to force them to have one answer,* ***they still would have exited from you with different answers.***

The Imam remained quiet - so I repeated the question three times, ***and he answered me like how his father (al-Baqir answered) [i.e, the Imam answers the Shi'a differently out of taqiyya].***"

النار على أو الأسنة على حملتموهم لو شيعتكم السلام عليه الله عبد لأبي فقلت
مرات ثلاث عليه فأعدت فسكت :قال مختلفين عندكم من يخرجون وهم لمضوا
أبيه بمثل فأجابني

This privilege of the Imam to being able to issue contradictory commands to the Shi’a in taqiyya, while expecting their absolute obedience is the premise of batinism.

As Imam al-Sadiq says:

(Al-Kafi, vol 2, page 217)

“***9/10ths of the religion is based on taqiyya***”

الله عبد أبو لي قال :قال الأعجمي عمر أبي عن سالم، بن هشام عن عمير، أبي ابن
له تقية لا لمن دين ولا التقية في الدين أعشار تسعة إن عمر أبا يا :(السلام عليه)
الخفين على والمسح النبيذ في إلا شئ كل في والتقية

However, just like a top companion such as Zurara was taken aback by the idea of the Imam of teaching his Shi’a contradictory reports.

The common Shi’a were even more perplexed by such idea. How does the Imam issue a fatwa in taqiyya from a Shi’i *mu’min* (believer), for no apparent reason?

This led to the Shi’a apostating, as this concept of **batinism** seemed strange to the normative view of Islam.

They wondered on what exactly is the use of Shi’ism - if the Imam hides the truth & gives a false answer to even the believers?

Shi'i Disgruntlement With Batinism

(Rijal al-Kashi, vol 2, page 505)

"*Regarding Umar ibn Rayah:*

He originally believed in the Imamate of Abi Ja'far al-Baqir, but then abandoned this belief and disagreed with his companions - along with a small number of people who followed him on his misguidance.

The reason for this is that he claimed that he asked Abu Ja'far, peace be upon him, about a question, and he answered him in it with an answer.

He returned to him in another year and claimed that he had asked him about that exact particular issue, and the Imam answered him differently from the first answer.

So he (Umar) said to Abu Jaafar, peace be upon him:

'This is different from what you answered me regarding this issue last year!'

Imam al-Baqir responded: 'My previous answer was in taqiyya.'

[Unsatisfied], Umar met a man from among the companions of Abu Jaafar, peace be upon him, who was called Muhammad bin Qais, and he told him:

I asked Abu Jaafar, peace be upon him, about a question, and he answered me.

Then I asked him (the Imam) about it in another year, and he answered the question differently from the previous year.

Muhammad ibn Qays said to him: Why did he do that?

He (Umar) said: (Imam al-Baqir) said he did it out of taqiyya.

God knows that I did not ask him except that I am with a correct determination to stringently and religiously follow through with the fatwa he issues to me - to accept it and act upon it.

<u>***There is no reason for him to be scared from answering me, yet he does this to me (i.e, claim he answered me in taqiyya).***</u>

Muhammad ibn Qais said to him:

Perhaps the Imam was doing taqiyya from one of the attendees of the gathering?

Umar said: 'No one gathered in his house but me.

What is obvious is that his (the Imam's) answers were all in the form of avoidance because he did not remember what he

answered in the last year. That is why he did not answer with the same answer!'

So he (Umar) abandoned his belief in the imamate of al-Baqir and said:

Not a true imam he who issues fatwas in in falsehood in any way (i.e, as answers in taqiyya echo falsehood), and he will not be an imam who issues fatwas in taqiyya outside of what Allah obligated."

ثم السلام، عليه جعفر أبي بإمامة يقول أولا كان إنه :قيل :رياح بن عمر في وقال
زعم فإنه ضلالته، على تابعوه يسيرة عدة مع أصحابه وخالف القول هذا فارق إنه
في إليه عاد ثم ،(3) بجواب فيها فأجابه مسألة عن السلام عليه جعفر أبا سأل أنه
فقال الأول، الجواب بخلاف فأجابه بعينها المسألة تلك عن سأله أنه وزعم آخر عام
الماضي، عامك المسألة هذه في أجبتني ما بخلاف هذا :السلام عليه جعفر لأبي
رجلا فلقي وإمامته، أمره في فشك التقية، وجه على خرج جوابنا إن (4) له فذكر
جعفر أبا سألت إني :فقال قيس، بن محمد له يقال السلام عليه جعفر أبي أصحاب من
فأجابني آخر عام في عنها (5) سألته ثم بجواب فيها فأجابني مسألة عن السلام عليه
الله علم وقد للتقية فعلته :قال ذلك؟ فعلت لم :له فقلت الأول، الجواب بخلاف فيها
وقبوله (7) به يفتيني بما التدين على العزم صحيح (6) وأنني إلا سألته ما أنني
:قيس بن محمد له فقال حاله، وهذا إياي، لاتقائه وجه ولا به، والعمل
ولكن غيري، المجالس من واحد في مجلسه حضر ما :فقال اتقاه؟ من حضرك فلعله
الماضي العام في فيه أجاب ما يحفظ ولم ،(8) التجنب وجه على جميعا جواباه كان
من شئ على بالباطل يفتي إمام يكون لا :وقال إمامته عن فرجع .!بمثله فيجيب
غير من بالتقية يفتي إمام يكون ولا الأحوال، من حال في ولا الوجوه
هو ولا الله عند يجب ما

- **Evaluation:**

When we look at the words of Umar ibn Riyah, one is immediately struck by the following passage:

"Not a true imam he who issues fatwas in in falsehood in any way, and he will not be an imam who issues fatwas in taqiyya outside of what Allah obligated"

We know that Umar's complaint is precisely corresponding to what our Imams had deliberately done, as in the hadith of Yunus:

*"When Abu Abdullah (al-Sadiq) looked at the man, Abu Abdullah said, "**By God, I will misguide him. By God, I will mislead him.**"*

When the man sat down, he asked the Imam about a matter and the Imam issued him a fatwa on it.

*When the man left, Abu Abdullah (al-Sadiq) said: "**I have given him a fatwa to misguide him - a type of (fatwa) containing only misguidance and no guidance in it**."*

The mere fact the Imam could issue fatwas in taqiyya, would mean the Imam is ordering his followers to commit what Allah had forbidden.

According to the Imams themselves, such an act by a scholar (making an unlawful act lawful) would be akin to worshipping the scholar.

(Al-Kafi, vol 1, page 53)

Narrated Abu Basir:

"*I asked Imam Abu Abdallah (al-Sadiq) about the verse of the holy Quran that says:*

'They [Jews] (unconditionally) obeyed the rabbis and the monks and worshipped the Messiah, son of Mary, as they should have obeyed God. . (9:31)'.

The Imam replied, "By Allah they did not call people to worship them. If they had done so people would not have accepted it. ***Rather, the Rabbis and monks made unlawful things as lawful for them and the unlawful things as lawful. And in this way they worshipped them unintentionally."***

So to Umar ibn Rayah, it would have been bizarre for Imam al-Baqir to make the explicitly forbidden become halal (permissible).

Only God has such privilege. If a human has such privilege, it means we are worshipping him.

There is a difference between hiding the truth in taqiyya, and ordering someone to commit falsehood in taqiyya.

Unless one were to believe the Imam is of divine nature, then it's not feasible for the Imam to perform such an act.

Particularly in hiding from a Shi'i believer (Umar), and according to Umar's words - there was no one else present but him with the Imam.

The very basis of the Imam's authority in issuing his religious commandments comes to question now.

If Shi’a from all spectrums - from top companions such as Zurara and common Shi’a such as Umar ibn Rayah - could not understand how the Imam could issue such contradictory commandments.

And could not understand how the Imam can misguide and mislead his companions.

Then if we want our deeds to be accepted, we must have ma’rifa (recognizing the Imam’s status) from those who could understand how the Imam could issue such commands.

(Al-Kafi, vol 1, page 144)

Imam al-Sadiq says:

“*We (Ahlulbayt) I swear by Allah, are the most blessed names of Allah. Allah does not accept any of the good deeds of His servants until they have ma’rifa of us*”

And who is entrusted with the Imam’s secrets - and thus have utmost ma’rifa of him, and to them obedience is mandatory?

The Holy Babs (gates of the Imam)

(Wasa’il al-Shi’a, vol 27, page 105)

“There is no excuse for our followers to doubt what our thiqat (i.e, Babs) narrate.

They have known that we share our secrets with them and carry it over to them.’’

<u>Chapter 2</u>
The Batin Nass: A Crisis Ensues

We have known, from the Quran and sunnah, that divine leadership is only ascertained through evidence.

Allah does not expect mankind to believe in a prophet or wasi, without providing evidence.

For this reason - Allah gave reassurance to the Jews that Saul (Talut) was appointed by him as a king through the Jews ' prophet giving them an item known as the "***Ark of Covenant"*** (al-Tabut).

This ark contained the relics of the family of Moses and Aaron - which had been hidden from the Jews for centuries.

Thus, Saul presenting this Ark containing such relics was evidence to the Jews that Saul was in fact appointed by God.

"*Their prophet further told them, "****The sign of Saul's kingship is that the Ark will come to you—containing reassurance from your Lord and relics of the family of Moses and the family of Aaron****, which will be carried by the angels.* ***Surely in this is a sign for you, if you ˹truly˺ believe****.*" (Quran 2:248)

Our holy Imams had a similar relic to the Ark of Covenant assure the Shi'a of their divine appointment.

This relic was the sword of Rasul Allah! Whomever possessed it was the divinely appointed Imam.

"*Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Safwan from abu al-Hassan al-Rida (a.s.) who has said the following. "Abu Ja'far (a.s.) would say, '**The case of the Armaments (i.e, Sword of Rasul Allah) with us is as the Ark with the Israelites**.*

Wherever the Ark would go prophet-hood would also follow. Wherever the Armaments among us would go the matter (leadership with Divine authority) would also settle there."

3 - محمد بن يحيى، عن محمد بن الحسين، عن صفوان، عن أبي الحسن الرضا عليه السلام قال: كان أبو جعفر عليه السلام يقول إنما مثل السلاح فينا مثل التابوت في بني إسرائيل حيثما دار التابوت أوتوا النبوة (2)، وحيثما دار السلاح فينا فثم الامر، قلت: فيكون السلاح مزايلا للعلم؟ قال: لا.

This sword of Rasul Allah taken as evidence of Imamate was none other than "***Dhulfiqar***" (Al-Kafi, vol 1, page 238).

قال: فقلت: لا كيف يكون هذا وقد قال أبو جعفر عليه السلام: مثل السلاح فينا مثل التابوت في بني إسرائيل حيث ما دار دار الامر، قال: فسألته عن ذي الفقار سيف رسول الله صلى الله عليه وآله فقال: نزل به جبرئيل من السماء، وكانت حليته فضة، وهو عندي

As is known, Imam Ali was seen by the public as using and possessing this sword. Thus, it was a sign he was the divinely appointed Imam.

Imam al-Husayn also publicly displayed the sword of Rasul Allah, proving to the people he was the Imam.

(Amali al-Saduq, page 223)

Imam Husayn said:

"***I swear to you by God! Do you know that this sword in front of you is the sword of Rasul Allah - and it is in my possession****?*

The people said: ***Yes, by Allah***"

فأنشدكم الله، هل تعلمون أن هذا سيف رسول الله (صلى الله عليه وآله)، وأنا متقلده؟
قالوا:
اللهم نعم

Up until Imam al-Sajjad, the sword was seen with the Imams.

Not only the Shi'a saw the sword of Rasul Allah with our Imams, but even the Mukhalifeen (Sunnis) saw them with it - such as the case of Imam al-Sajjad below:

(Sahih al-Bukhari, hadith 3110)

"*Narrated* ***Ali ibn al-Husayn:***

That when they reached Medina after returning from Yazid ibn Mu'awaiya after the martyrdom of Husayn ibn Ali (may Allah bestow His Mercy upon him), Al-Miswar ibn Makhrama met

him and said to him, "Do you have any need you may order me to satisfy?" Ali said, "No."

*Al-Miswar said: "**Will you give me the sword of Allah's Messenger for I am afraid that people may take it from you by force? By Allah, if you give it to me, they will never be able to take it till I die.**"*

حُسَيْنٍ مَقْتَلَ مُعَاوِيَةَ بْنِ يَزِيدَ عِنْدِ مِنْ الْمَدِينَةَ قَدِمُوا حِينَ أَنَّهُمْ، حَدَّثَهُ حُسَيْنٍ بْنَ عَلِيَّ
حَاجَةٍ مِنْ إِلَيَّ لَكَ هَلْ لَهُ فَقَالَ مَخْرَمَةَ بْنُ الْمِسْوَرُ لَقِيَهُ عَلَيْهِ اللَّهِ رَحْمَةُ عَلِيٍّ بْنِ
وسلم عليه الله صلى اللَّهِ رَسُولِ سَيْفَ مُعْطِيَّ أَنْتَ فَهَلْ لَهُ فَقَالَ .لاَ لَهُ فَقُلْتُ بِهَا تَأْمُرُنِي
حَتَّى أَبَدًا إِلَيْهِمْ يُخْلَصُ لاَ أَعْطَيْتَنِيهِ لَئِنْ اللَّهِ، وَايْمُ عَلَيْهِ، الْقَوْمُ يَغْلِبَكَ أَنْ أَخَافُ فَإِنِّي
نَفْسِ تُبْلَغَ

One may wonder now:

How could Muhammad ibn al-Hanafiyya have claimed the Imamate, if there was such clear proof of the nass (divine designation) of al-Sajjad - such as the prophet's relics?

Shaykh al-Tusi answers:

"*What proves the corruption of the Kaysaniya and belief in the Imamate of Muhammad ibn al-Hanafiyya is a few things:*

One is that if he were an Imam with ascertained infallibility, there must be a nass (divine designation) on him.

Because infallibility can only be determined through the nass.

However, the Kaisaniyya do not claim that Muhammad ibn al-Hanafiyya was appointed by nass.

Instead, they rely on weak instances, which have led them to confusion, but are far from being explicit words. One is that Amirul Momineen (a.s) granted him the standard on the battle of the Camel in Basra, and his saying, "You are truly my son," while Hasan and Husain (a.s) were also his sons. These instances do not establish his Imamate in any way, and rather, indicate his excellence and high position."

نصا عليه منصوصا يكون أن لوجب عصمته على مقطوعا إماما كان لو أنه :منها
(٢) [عليه] صريحا نصا يدعون لا وهم بالنص، إلا تعلم لا العصمة لان صريحا
إعطاء نحو النص، على تدل لا شبهة فيها عليهم دخلت ضعيفة بأمور يتعلقون وإنما
مع " حقا ابني أنت " له وقوله البصرة، يوم الراية إياه السلام عليه المؤمنين أمير
على إمامته على دلالة ذلك في وليس ابنيه السلام عليهما والحسين الحسن كون
ومنزلته (٣) فضيلته على يدل وإنما وجه،.
الحسين بن علي وبين بينه جرى أنه تروي الشيعة أن على

What is clear is that due to the clear evidence in the hands of Imam al-Sajjad, which prove the nass of his father towards him -

The Kaysanite movement did not clutch to the idea of an existent Nass to prove Ibn al-Hanafiyya's imamate, but depending only on positive statements of Imam Ali towards him. Which cannot be seen as evidence of Imamate.

Thus, the ***nass*** of Imam al-Sajjad was undeniable due to its public display.

However, the Imam did not publicly oppose Muhammad ibn al-Hanafiyya out of taqiyya from the Umayyads. The Shi'a were

captivated by the revolutionary movement of al-Mukhtar and the quietism of al-Sajjad did not appeal to them.

Only the genuine truth seeker would have wanted to search for the true Imam of his time, for whom clear proof was visible for his Imamate.

After Imam al-Sajjad, however, the relics (the Will & Sword of Rasul Allah) ceased to be displayed to the public to prove Imamate.

"*He (Imam al-Baqir) said, "The one would possess this matter (Leadership with Divine Authority) can be recognized through three evidence that are not found with other people. He must have greater priority to the preceding Imam and that he would be the executor of the will of the preceding Imam. With him there must be the Armaments of the Messenger of Allah and the document of his will. This document is with me and no one disputes it." I then asked, "**Is that kept secret and hidden due to fear from the rulers?" He said, "There is nothing secret and hidden, except that there is clear evidence available."***

لا عندي، وذلك ووصيته وآله عليه الله صلى الله رسول سلاح وعنده وصيه، وهو
:قلت فيه، أنازع
أبي إن ظاهرة، حجة وله إلا ستر في يكون لا :قال السلطان؟ مخافة مستور ذلك إن
هناك ما استودعني

This would mean that in the time of al-Baqir, the Imamate became more difficult to prove without visible evidence such as said relics, but was supplemented by other clear evidence (with regards to the Imam's traits).

This initiative in modifying the signs of Imamate (i.e, no longer needed to show the relics) was the first of many problems which led to the biggest struggles facing Shi'i Imamate in its history.

The first of struggles which would begin with the question of "***Who shall succeed Ja'far al-Sadiq***"?

<u>Succession To Jafar Al-Sadiq</u>

We've seen how relics (the Ark of Covenant) was an important identifier for a true claimant of divine leadership for the Jews.

Another identifier for divine leadership lies in the appointee's personal attributes.

In the case of Banu Israel, God convened to them that **they do not believe any messenger until** "*he brings [them] an offering which fire [from heaven] will consume."*

As the Quran says:

"[They Jews are] those who said, "Indeed, Allah has taken our promise not to believe any messenger until he brings us an offering which fire [from heaven] will consume**."**

*Say, "There have already come to you messengers before me with **clear proofs** and [even] that of which you speak. So why did you kill them, if you should be truthful?" (Quran 3:183)*

In the same way, the Imam informed their Shi'a of attributes of an Imam - with which they can use to discern the true claimant from the false claimant.

One trait is that "***<u>He (claimant) should be the closest to the Divine Leader".</u>***

Another trait is that "*he should be so clearly the one declared by the Divine Leader to be his Trustee that **<u>when you enter the</u>***

<u>town and ask the children or the common people about whom the Divine Leader has established as his Trustee, everyone refers to him</u>’’

(Al-Kafi, vol 1, page 284)

“*Narrated Abdul ‘Ala ibn A’yan narrated:*

I asked al-Sadiq ***about the criteria to disprove one who falsely claims to be a Trustee of the Divine Leader.***

The Imam said, ‘There are three signs which should all exist in anyone who truly claims to be a Trustee of the Divine Leader. ***<u>He should be the closest to the Divine Leader.</u>*** *He should possess the Prophet’s armaments and he should be so clearly the one declared by the Divine Leader to be his Trustee that* ***<u>when you enter the town and ask the children or the common people about whom the Divine Leader has established as his Trustee, everyone refers to him</u>’’***

محمد ، العطار عن ، الأشعري عن ، الخشاب عن يزيد بن إسحاق ، شعر عن ، الغنوي
عن عبد ، الأعلى قال: قلت لأبي عبد الله عليه السلام:
ما الحجة على المدعي لهذا الأمر بغير حق؟
قال: ثلاثة من الحجة لم يجتمعن في رجل إلا كان صاحب هذا الأمر:
أن يكون أولى الناس بمن قبله.
ويكون عنده سلاح رسول الله صلى الله عليه وآله.
ويكون صاحب الوصية الظاهرة، إذا قدمت المدينة سألت العامة والصبيان:
إلى من أوصى فلان؟ فيقولون: إلى فلان

The same criteria is reiterated in another hadith, where Imam al-Ridha soeaks about the rightful claimant:

It should be “*when people come to* ***<u>the common people about whom the Divine Leader has established as his Trustee, everyone refers to him</u>*** *(i.e, the claimant to Imamate).*

Another trait is that “***<u>he must be the eldest son of his father.”</u>***

(Al-Kafi, vol 1, page 284)

“Ibn Abu Nasr narrated that he asked abu al-Hassan al-Ridha about the following:

“When the Imam dies through what means one would know the succeeding Imam?”

He (Imam al-Ridha) said:

For the Imam there are certain signs. ***<u>Of such sign one is that he must be the eldest son of his father.</u>*** *The will and excellence must be found in him and when people come to* ***<u>the common people about whom the Divine Leader has established as his Trustee, everyone refers to him</u>****.*

The Armament with us is like the Ark in the Israelites.

Imamate (leadership with Divine authority) is always with the Armament wherever it may go.”

ولد أكبر يكون أن منها علامات للإمام :فقال بعده؟ الذي يعرف بم الإمام مات إذا
:فيقال فلان؟ أوصى من إلى :فيقول الركب ويقدم والوصية، الفضل فيه ويكون أبيه
السلاح مع الإمامة تكون إسرائيل، بني في التابوت بمنزلة فينا والسلاح فلان، إلى
كان حيثما

- **Evaluation:**

Now – we learned from the above ahadith that a key trait discerning a true Imam from a false one is that:

"When people come to ***<u>the common people asking about whom the Divine Leader has established as his Trustee, everyone refers to him".</u>***

Whom did the common people in the time of Imam al-Sadiq believe to be the successor to Imam al-Sadiq?

Shaykh al-Tusi:

"***The people used to believe Ismail ibn Ja'far was the Imam after his father***.

When he died, they knew the falsehood of that and they believed in the Imamate of Musa (a)..."

علموا مات فلما أبيه، بعد الامام أنه جعفر بن إسماعيل في يظنون كانوا الناس فإن
بن محمد إمامة يظنون كانوا وهكذا السلام، عليه موسى إمامة وتحققوا ذلك بطلان
ظنوه ما بطلان علموا أبيه حياة في مات فلما أبيه، بعد علي

In fact, the Imamate of al-Kadhim was a tightly held secret which Imam al-Sadiq shared with only his elite companions.

However, the mainstream among Shi'a believed Ismail to be the Imam.

4. Ahmad ibn Mihran has narrated from Muhammad ibn Ali from Musa as.-Sayqal from al-Mufaddal ibn 'Umar who has

said the following. "Once I was in the presence of abu 'Abdallah (a.s.) that Abu Ibrahim (al-Kadhim) came and was a young boy.

*He (Abu 'Abdallah) said (to me), "**Take care of him (Musa ibn Ja'far) and entrust his his matter (Leadership with Divine Authority) with whom you trust from your companions**."*

عمر بن المفضل عن الصيقل، موسى عن علي، بن محمد عن مهران، بن أحمد
غلام، وهو السلام عليه إبراهيم أبو فدخل السلام عليه الله عبد أبي عند كنت :قال
أصحابك من به تثق من عند أمره وضع به، استوص :فقال

The second distinguishing trait of Imamate, is that the claimant***"must be the eldest son of his father."***

Who was the eldest of Imam al-Sadiq's children?

It was Ismail ibn Ja'far

Shaykh al-Mufid says:

(Al-Irshd, vol 2, page 209)

"***Ismail was the eldest of his siblings**, and his father (al-Sadiq) was extremely loving and caring of him"*

به والبر له المحبة شديد السلام عليه أبوه وكان إخوته، أكبر إسماعيل وكان

The third distinguisher for Imamate is that the claimant is that

"He should be the closest to the Divine Leader"

And who was the closest to Imam al-Sadiq - whom the Imam personally wanted to appoint as Imam?

It was Ismail, again!

(Al-Kafi, vol 1, page 315)

"*[Rasul Allah tells Imam al-Kadhim in a ruʼyah (vision)]:*

If choice of Imam was based on love, then Ismail was more beloved to your father than you [O Musa ibn Jafar]. *But that (your choice for Imamate) was from Allah.*"

و عز الله من ذلك ولكن منك أبيك إلى أحب إسماعيل لكان بالمحبة الإمامة كانت ولو جل.

Imam al-Sadiq says, in a **sahih** hadith:

(Al-Kafi, volume 2, page 92)

"*We have been struck by [the death] of Ismail, so we were patient. So be patient, [O Mufaddal], like we had been patient.* ***We had wanted a matter [that Ismail become the next Imam], but Allah desired a different matter.*** *So we had submitted our will to the will of Allah.*"

16
السل عليه) الله عبد أبو أمرني :قال يعقوب بن يونس عن الحكم، بن علي عن عنه، -
أ قد إنا :له وقل (1) السلام اقرأالمفضل :وقال بإسماعيل وأعزيه المفضل آتي أن (ام

أمرا وجل عز الله وأراد أمرا أردنا إنا صبرنا، كما فاصبر فصبرنا، بإسماعيل صبنا
، فسلمنا لأمر الله عزوجل. (1)

Yet – the only problem with Ismail fulfilling the criteria of Imamate and Imam al-Sadiq wishing to appoint him.. **is that Ismail had apparently died!**

In the following hadith, we learn from Imam al-Hadi that Imam al-Sadiq had not only indicated Ismail was the Imam (through signs).

But also directly appointed him as the next Imam!

(Al-Tusi's Ghayba, vol 1, p 224)

"It was narrated by Saad ibn Abdullah Al-Ash'ari, he said:

Abu Hashim Dawud ibn al-Qasim al-Ja'fari told me:

I was with Abu al-Hasan (al-Hadi), peace be upon him, at the time of the death of his son Abi Jaafar (Muhammad ibn Ali al-Hadi) - and he had made evident (that Muhammad will succeed him) and indicated him as his successor.

This made me think and say: This is the case of Abu Ibrahim and the case of Ismail.

Then Abu al-Hasan (al-Hadi), peace be upon him, came and said:

Yes, Abu Hashem, Allah did badaa 'to Abi Ja'fad, and put in his place Abu Muhammad (al-Hasan al-Askari).

***Just like Allah did badaa ʾin Ismail after Abu Abdullah (al-Sadiq), peace be upon him, indicated him (as successor) and appointed him*.”**

ق الجعفري القاسم بن داود هاشم أبو حدثني :قال الأشعري الله عبد بن سعد رواه فقد
و إليه أشار كان وقد - جعفر ابنهأبي وفاة وقت السلام عليه الحسن أبي عند كنت :ال
ف إسماعيل، وقضية إبراهيم أبي قضية هذه :وأقول نفسي في لافكر فإني - عليه دل
وص جعفر أبي في تعالى لله بدا هاشم أبا يا نعم :فقال السلام الحسنعليه أبو علي أقبل
و السلام اللهعليه عبد أبو عليه دل بعدما إسماعيل في لله بدا كما محمد، أبا مكانه ير
نصبه

The ‘death ’of Ismail yielded a great change to the system of Imamate.

In a first from Imams and in contradistinction to his holy ancestors, Imam al-Sadiq voided the usefulness of the dhahir wasiya for Imamate.

Imam al-Sadiq publicly gave his wasiya (will) to the caliph, his son Abdullah, his son Musa, and slave Muhammad.

In doing so, the Imam did not make it even possible to discern the Imam by for example making his son Musa ahead of the caliph and Abdullah in the will.

An outsider can look at this will and be under the illusion that Imam al-Sadiq made al-Mansur his successor, given that al-Mansur is ahead of the rest of the trustees of Imam al-Sadiq’s will.

(Al-Kafi, vol 1, page 310)

“Imam al-Sadiq gave his wasiya to ***Abu Jaʾfar al-Mansur (the caliph), Abdullah, Musa (ibn Jaʾfar al-Sadiq)****, and Muhammad ibn Jaʾfar (slave of Imam al-Sadiq)*

Abu Jaʾfar (al-Mansur) said: “These people are not susceptible to be killed (by me)”

أوصى أنه ذكر أنه إلا هذا من بنحو سويد بن النضر عن أبيه، عن إبراهيم، بن علي
ي عبدالله عبد لأبي مولى بنجعفر ومحمد وموسى الله وعبد المنصور جعفر أبي إلى
سبيل هؤلاء قتل إلى ليس :جعفر أبو فقال :قال السلام ه

The most interesting passage in this hadith lies in the following statement:

Abu Jaʾfar (al-Mansur) said: “These people are not susceptible to be killed (by me)”

All the mentioned individuals (heirs to al-Sadiq) were regarded by the Caliph as not being people susceptible to being killed by him.

He is seemingly assured that none of them is the spiritual successor to the Imam (al-Sadiq) whom he (al-Mansur) had just killed. Hence, he does not see any reason to kill any of the mentioned.

With this, the core components of the dhahir wasiya have now been dismantled.

The Imam is no longer identifiable by being *Sahib al-Wasiya al-Dhahira* (the sole trustee of the public wasiya) —

As even the public wasiya now reflects the Imam's taqiyya by (1) adding the caliph to it and (2) not distinguishing between sons of the Imam in it.

Rather, the will of Imam al-Sadiq designating his successor (the ***nass***) must have been necessarily hidden from the caliph and general public.

For context:

Shi'i jurisprudence, if a person chooses to write a will - it cannot exceed 1/3 of his wealth. The rest of the money is distributed equally between deserving blood relatives. (Wasa'il al-Shi'a, vol 19, page 286)

Thus, when Imam al-Sadiq made the aforementioned will to the Caliph and whatnot - the will was in regards to 1/3 of his (the Imam's) wealth.

But there is one person in the will of the Imam who wasn't mentioned to the caliph - but only to the Imam's family.

That person was **Muhammad, son of Ismail ibn Ja'far al-Sadiq**.

(Tahdhib al-Ahkam, vol 9, page 194)

"*On the authority of Yunus ibn Ya'qub that Abu Abdullah (al-Sadiq) when he bequeathed - **some of his family said to him: You have bequeathed more than a third.***

He said: I did not. Rather, such-and-such remained of my one-third, and I bequeath it to ***Muhammad ibn Ismail***”

السلام عليه الله عبد أبا ان يعقوب بن يونس عن الوليد بن محمد عن الحسين بن علي
قد ولكن فعلت ما :قال الثلث من بأكثر أوصيت قد انك :أهله بعض له قال أوصى لما
إسماعيل ابن لمحمد وهو وكذا كذا ثلثي من بقي

Sayyid al-Khoei says:

(Mu’jam Rijal al-Hadith, vol 16, page 116)

“***Then this Muhammad ibn Ismail (ibn Ja’far al-Sadiq) - was alive during the time of al-Sadiq who had allocated him money in his wasiya (will)***”

بشئ له أوصى وقد السلام، عليه الصادق زمان كان هذا، إسماعيل بن محمد إن ثم
يونس عن الوليد، بن محمد عن الحسين، بن علي عن بإسناده، الشيخ رواه ماله، من
منه وأقل بالثلث الوصية باب ،9 الجزء :التهذيب .يعقوب بن

Would this possibly indicate that Imam al-Sadiq had designated Muhammad ibn Ismail in a batin will?

Which he would have hidden from the caliph and general public, but shared with his relatives under the principle of “*Warn your near relatives [first]*” (26:214)?

And where does this leave the ahadith **indicating and designating the Imamate of Ismail ibn Ja’far?**

And the most important question - in the wake of such ahadith, **how do we ascertain the Imamate of Musa ibn Ja’far al-Kadhim (a)**?

Resolving A Crisis Of Nass

Due to the contradictory nature of ahadith and the Imams misguiding their companions, naturally our main route to objectively ascertaining the true Imam is through those the Imams does not hide information from and entrusts them with his secrets.

They are the Babs (gates) of the Imam.

(Wasa'il al-Shi'a, vol 27, page 105)

"*There is no excuse for our followers to doubt what our thiqat (i.e, Babs) narrate.*

They have known that we share our secrets with them and carry it over to them."

From the Babs as an authoritative source of information, we shall examine the claims on who is the rightful Imam to succeed Ja'far al-Sadiq.

A) Muhammad ibn Ismail

The first claim we shall assess pertains to the will of Muhammad ibn Ismail.

A group of Shi’a from the followers of Imam Ja’far al-Sadiq believed that Ismail had in fact died during the lifetime of his father (al-Sadiq).

And that Ismail was Imam **during** his father Ja’far al-Sadiq’s life, and that when Ismail died - his son Muhammad ibn Ismail became the Imam.

(Firaq al-Shia by al-Qummi)

“*And a third group claimed that the Imam after Ja’far ibn Muhammad had was Muhammad ibn Ismail ibn Ja’far - whose mother was a concubine.*

They said that the matter belonged to Ismail during the lifetime of his father (Ja’far).

When Ismail died before his father, Ja’far ibn Muhammad designated the Imamate to Muhammad ibn Ismail, and the right was truly his.

It is not permissible to believe anything else because ***the Imamate does not pass from brother to brother after al-Hasan and al-Husayn and is only passed through progeny of the Imam****”*

جعفر بن إسماعيل بن محمد ابنه محمد بن جعفر بعد الإمام أن زعمت ثالثة وفرقة
جعل أبيه قبل توفي فلما أبيه حياة في لإسماعيل كان الأمر إن وقالوا ولد، أم وأمه
لأن ذلك غير يجور ولا له الحق وكان إسماعيل بن لمحمد الأمر محمد بن جعفر
الأعقاب في إلا تكون ولا والحسين الحسن بعد أخ إلى أخ من تنتقل لا الإمامة

Exactly how plausible is this theory?

First, it is possible for there to be two Imams at once.

An Imam’s successor must be labeled and seen as ‘Imam’, and he may act in his functions as Imam (i.e, to issues fatwas as the Imam).

It may even be recommended to go to the Imam’s successor to seek fatwas - after he is designated with Imamate. This is because it signifies the Imamate of the successor had been established.

For example, a companion of Imam al-Kadhim seeks a fatwa from the Imam.

The Imam tells him ‘Ask your Imam ’- meaning, Imam al-Ridha (the successor to al-Kadhim):

(Al-Tusi’s Al-Ghayba, vol 1, page 65)

“*From Hasan ibn Hasan that he said:*

I said to Imam Musa al-Kadhim (a.s):

Please permit me to ask you a question.

*Imam al-Kadhim said: '**<u>Ask your Imam</u>**'.*

*I asked: **Who are you referring to? I do not know an Imam but you (al-Kadhim)***

*Imam (al-Kadhim) replied: **Ali (al-Ridha) my son**, whom I have given my agnomen (of Abul Hasan)."*

قد ابني علي هو :قال غيرك؟ إماما أعرف لا فاني تعني من :فقلت إمامك، سل :فقال
!الامر بهذا القائم إنك :قال الله عبد أبا فان النار، من أنقذني سيدي :قلت كنيتي نحلته
وهو إلا أمة في قائما يكون إمام من ما حسن يا :قال ؟(ثم) قائما أكن لم أو :قال
قائم فكلنا عنهم يغيب حتى والحجة القائم هو يليه فالذي عنهم مضى فإذا قائمهم،
أنا ما والله علي ابني إلى به تعاملني كنت ما جميع فاصرف

However, the Imam-successor is subordinate to the present Imam.

Hence, to symbolize this status - the Imam-successor is labeled as a "samit Imam" while the present Imam as "natiq".

(Bihar al-Anwar, vol 26, page 4)

"And I (Imam Ali) became the holder of the Prophet's wasiya as Al-Murtada, and Muhammad became the natiq (Imam), and I became the samit (Imam).

***In every era, there must be a natiq and samit**.*"

لا وإنه الصامت، أنا وصرت الناطق، محمد وصار المرتضى، وصيه أنا وصرت
الم محمد صار ياسلمان وصامت، ناطق فيه يكون أن الاعصار من عصر كل في بد
:قوله وذلك الهادي، أنا وصرت نذر

Because the samit is also a full Imam whom it is recommended seek fatwas from and his answer would the answer of an infallible Imam.

In an al-Kafi hadith, **Ismail -** referred to as “Abu Muhammad” (referring to his son eldest son Muhammad ibn Ismail) - **clarifies his position as Imam delegated with resolving the disputes of Shi’a.**

In the hadith, the Shi’a go on to the Imam and he proclaims that he wishes to write a book that would make no Shi’a ever differ.

The Shi’a ask him to judge on the matter of two Shi’a by the name of Marwan ibn Dhar.

However, the Imam refuses.

The Shi’a then go to Ismail son of Imam al-Sadiq and tell him what happened.

Ismail replies: “***You all have rights over us as we (Ahlulbayt) have rights over you all. By Allah, you are not quicker to fulfill our rights, than we (Ahlulbayt) are to fulfill your rights!*’.”**

Ismail portrays himself as part of the infallible Ahlulbayt designated to resolve people’s disputes over the people.

That he Ismail are part of the Ahlulbayt who have rights over the people which people tend to not fulfill. While they (Ahlulbayt) are quick to fulfill people’s rights - i.e, give them fatwas.

Then Ismail goes onto resolve the dispute, surmising the matter with a conclusion that:

"***It is not befitting for the Believer that if his brother has preceded him to a Level from the Levels of the Paradise that he should pull him back from his place"***

(Al-Kafi, vol 8, 223-224)

"I stood up from his (Ja'far al-Sadiq's) presence, so I came up to Ismail.

I said, 'O Abu Muhammad! I mentioned to your father the differing of his Shiites and their hatred (towards each other). *So* ***he said: 'I am thinking of writing a book so that no two of them would differ'.***

He (Ismail) said*, 'What Marwaan and Ibn Dharr have said?'*

I said, 'Yes'.

He (Ismail) said*, "O Abdul A'ala!* ***You all have rights over us as we have rights over you all. By Allah, you are not quicker to fulfill our rights, than we are to fulfill your rights!'.***

Then he (Ismail) said*, 'Let me see into the matter of (Marwan and Ibn Dharr)'.*

Then (Ismail) said: 'O Abdul A'ala! What is wrong with a people if their matter was one that they would turn their

attention to one man - that they (instructions) from him, not oppose him, and assign their matters to him?'

O Abdul A'ala! It is not befitting for the Believer that if his brother has preceded him to a Level from the Levels of the Paradise that he should pull him back from his place, which he is in. And it does not befit this other one who has not reached (to his level) that he should push back his chest, but he should hold his hand and make him join him, and seek Forgiveness from Allah'"

عبد لأبي قلت :قال الاعلى عبد عن يونس، عن محمد، عن زياد، بن سهل - 282
جعلت نظرت فلو بعضا بعضهم وشنئ تباغضوا قد شيعتك إن :(السلام عليه) الله
:قال اثنان، منهم علي يختلف لا كتابا أكتب أن هممت لقد :فقال أمرهم في فداك
ذر وابن ومروان هذا أني :قال ثم :قال اليوم، منا ذلك إلى أحوج قط كنا ما :فقلت
إسماعيل على فدخلت عنده من فقمت :قال ذلك، منعني قد أنه فظننت (5) :قال
:فقلت
أكتب أن هممت لقد :فقال وتباغضهم شيعته اختلاف لأبيك ذكرت إني محمد أبا يا
بلى :قلت ذر، وابن مروان قال ما (6) :فقال :قال اثنان، منهم علي يختلف لا كتابا
عبد يا :قال

As Ismail was designated by Imam al-Sadiq and Ismail portrayed himself as part of Ahl Bayt al-Ismah (infallible Ahlulbayt), the Shi'a sought him for fatwas:

(Al-Kafi, vol 7, page 388)

"**I *asked Ismail ibn Ja'far:*** *'When is the testimony of a boy permissible?'*

He (Ismail) said: 'If he reaches ten years of age'

I (narrator) said: 'And his matter (marriage) is permissible?'

He (Ismail) said: 'The Messenger of God, may God's prayers and peace be upon him and his family, entered upon Aisha when she was ten years old, and it is not permissible to enter upon a girl until she is a woman.

Thus, if a boy is 10 years old - his marriage and testimony are both permissible.'"

:قال الخزاز أيوب أبي عن يونس، عن عيسى، بن محمد عن إبراهيم، بن علي - 1
قل :قال سنين عشر بلغ إذا :فقال الغلام، شهادة تجوز متى جعفر بن إسماعيل سألت
:ت
ع بنت وهي بعائشة دخل وآله عليه الله صلى الله رسول إن :فقال :قال أمره؟ ويجوز
أمره جاز سنين عشر كانللغلام فإذا امرأة تكون حتى بالجارية يدخل وليس سنين شر
شهادته وجازت

Thus, the idea that Ismail was Imam during the time of Imam al-Sadiq is credible and hs basis.

Second, what can one do with the idea that Imam al-Sadiq designated Muhammad ibn Ismail as Imam?

"Ja'far ibn Muhammad designated the Imamate to Muhammad ibn Ismail"

It can be corroborated by what was mentioned earlier that the Imam allocated a part of his wealth in will to Muhammad ibn Ismail, which he did not reveal to the caliph.

But only to the Imam's family

As Imam al-Sadiq says:

"He said: I did not. Rather, such-and-such remained of my one-third, and I bequeath it to ***Muhammad ibn Ismail****"*

The aforementioned group of Shi'a would have thus seen Muhammad ibn Ismail as being designated in a batin will.

Thus, the claim that al-Sadiq also appointed Muhammad ibn Ismail also seems to have been basis.

So what is our verdict on the Imamate of Muhammad ibn Ismail?

Unproven

Because we have no evidence of the Babs of Imam al-Sadiq affirming the Imamate of Muhammad ibn Ismail, we must cease from taking upon it.

But ascertaining it is a false claim - considering the corroborating evidence - is not possible due to censorship.

Shahawiyah ibn Abdullah al-Jallab, a companion of Imam al-Hadi states that he would narrate reports on the Imamate of Muhammad ibn Ali al-Hadi (eldest son of Imam al-Hadi).

But that when Muhammad died (similar to Ismail), he was perplexed and asked Imam al-Askari about the matter.

“***I used to narrate from Abu al-Hasan al-‘Askari (i.e, Imam al-Hadi) ahadith indicating Abi Ja’far (Muhammad ibn Ali al-Hadi) is the next Imam.***

When Abi Ja’far died, I panicked because of that. I remained perplexed - not moving forth nor back. I was scared to write to him (Imam al-Hadi) asking him about that, as I do not know how he will respond..”

Imam al-Hadi, through ‘ilm al-ghayb, informs Shahawiyah that his successor is Imam al-Askari - despite Shahawiyah not asking the Imam about the matter.

:قال ،(١) الجلاب الله عبد بن شاهويه عن
ع تدل روايات ابنه جعفر أبي في السلام عليه العسكري الحسن أبي عن رويت كنت
ألك أن وخفت أتأخر، ولا لاأتقدم متحيرا وبقيت لذلك، قلقت جعفر أبو مضى فلما ليه،
.يكون ما أدري فلا ذلك، في إليه تب

However, where are these reports on the Imamate of Muhmmad ibn Ali al-Hadi today?

Nowhere to be found, due to censorship.

So it is possible there may have been reports of Babs confirming Muhammad ibn Ismail’s Imamate - but unless we find such reports, we cannot take upon it.

This takes us to the next claim we shall analyze.

B) Ismail Ibn Ja’far Is The Qa’im

(Firaq al-Shi’a by al-Qummi)

“***And a group claimed that the imam after Jaafar bin Muhammad was his son Ismail bin Jaafar, and denied the death of Ismail during the life of his father.***

They said that (death of Ismail) was on Talbees done by his father to the people because he was afraid *(i.e, the Imam hiding Ismail true from the Shi’a),* ***so he (Ismail) disappeared from them.***

They claimed that Ismail does not die until he rules the earth and takes care of the people’s affairs, and that he is the Qa’im.

Because his father referred to him to lead after him, and he made them believe it and told them that he was their companion and the Imam only says the truth. *This group is the pure Ismailiyya*”

موت وأنكرت ،جعفر بن إسماعيل ابنه محمد بن جعفر بعد الإمام أن زعمت وفرقة
لأنه الناس على أبيه من التلبيس جهة على ذلك كان وقالوا أبيه حياة في إسماعيل
بأمور ويقوم الأرض يملك حتى يموت لا إسماعيل أن وزعموا .عنهم فغيبه خاف
أنه وأخبرهم له ذلك وقلدهم بعده بالإمامة إليه أشار أباه لأن القائم هو وأنه الناس
القائم وأنه صدق قد أنه علمنا موته ظهر فلما الحق، إلا يقول لا والإمام صاحبهم
الخالصة الإسماعيلية هي الفرقة وهذه .يمت لم وأنه

Let us analyze this group’s claims’s

First, the appointment of Ismail ibn Ja’far.

Al-Mufaddal ibn Umar had been ordering the Shi'a to believe that Ismail is the Imam after al-Sadiq.

Which would corroborate the idea that "***he (Imam al-Sadiq) made them believe it"***, as the Bab of the Imam represents the Imam in word and action - and does not ever act independently.

(Rijal al-Kashi, vol 2, page 618)

"*I entered upon Abi Abdillah, peace be upon him, and listed the the names of Imams to him until I mentioned his name (al-Sadiq), and then I said:*

Ismail after you (as Imam).

He (al-Sadiq) said: As for that - no (he is not the Imam after me)

So Hammad said: I said to Ismail ibn 'Amir (the narrator)

What called you to say, 'And Ismail (ibn Ja'far) after you?'

He said: Al-Mufaddal ibn Umar ordered me."

عث بن حماد عن عمير، أبي ابن عن عيسى، بن محمد حدثني :قال حمدويه، حدثني
إليه فوصفت السلام، اللهعليه عبد أبي على دخلت :قال ،عامر بن إسماعيل عن مان،
فقال بعدك، من إسماعيل :فقلت إليه، انتهيت حتى الأئمة:
بعدك؟ من وإسماعيل تقول أن إلى دعاك وما لإسماعيل فقلت :حماد فقال فلا، ذا أما
عمر بن المفضل أمرني :قال.

Mufaddal’s belief in the Imamate of Ismail was not something specific to him.

Rather, it becomes apparent to us that it was a clear issue even to the Babs of Imam al-Hasan al-Askari.

Dawud ibn al-Qasim al-Ja’fari was described by Ibn Tawus in Rabee ’al-Shi’a as “***one of the sufara ’and Babs undisputed by the Shi’a***” (Khoei’s Mu’jam Rijal al-Hadith, vol 8, page 123)

يختلف لا الذين المعروفين والأبواب السفراء من أنه الشيعة ربيع وعن
فيهم السلام عليه علي بن الحسن بامامة القائلون الشيعة

This Bab of the Imams witnessed the Imam al-Hadi making it evident that his son Muhammad (not Hasan al-Askari) was going to succeed him - and he directly indicated it.

Dawud thought it was the same case as Ismail (who was indicated as Imam), but then Ismail died and al-Kadhim became Imam.

So Dawud asked Imam al-Askari who confirmed he was made Imam after his brother was indicated as such.

Just like “*Allah did badaa ’in Ismail (making him die) after Abu Abdullah (al-Sadiq),* ***<u>indicated him (as successor) and appointed him</u> <u>as such</u>****.*

(Al-Tusi’s Ghayba, vol 1, p 224)

“*It was narrated by Saad ibn Abdullah Al-Ash’ari, he said:*

Abu Hashim Dawud ibn al-Qasim al-Ja'fari told me:

*I was with Abu al-Hasan (al-Hadi), peace be upon him, at the time of the death of his son Abi Jaafar (Muhammad ibn Ali al-Hadi) - **and he had made evident (that Muhammad will succeed him) and indicated him as his successor**.*

*This made me think and say: **<u>This is the case of Abu Ibrahim and the case of Ismail</u>**.*

Then Abu al-Hasan (al-Hadi), peace be upon him, came and said:

Yes, Abu Hashem, Allah did badaa 'to Abi Ja'fad, and put in his place Abu Muhammad (al-Hasan al-Askari).

*Just like Allah did badaa 'in Ismail after Abu Abdullah (al-Sadiq) after having **<u>indicated him (as successor) and appointed him</u>**."*

ق الجعفري القاسم بن داود هاشم أبو حدثني :قال الأشعري الله عبد بن سعد رواه فقد
و إليه أشار كان وقد - جعفر ابنهأبي وفاة وقت السلام عليه الحسن أبي عند كنت :ال
ف إسماعيل، وقضية إبراهيم أبي قضية هذه :وأقول نفسي في لافكر فإني - عليه دل
وص جعفر أبي في تعالى لله بدا هاشم أبا يا نعم :فقال السلام الحسنعليه أبو علي أقبل
و السلام اللهعليه عبد أبو عليه دل بعدما إسماعيل في لله بدا كما محمد، أبا مكانه ير
نصبه

Second,

***"They said that (death of Ismail) was on Talbees done by his father to the people because he was afraid** (i.e, the Imam*

hiding Ismail true from the Shi'a), ***so he (Ismail) disappeared from them."***

It would seem that the idea that Imam al-Sadiq performed taqiyya to hide Ismail's Imamate (and thus protect Ismail) was present among the Shi'a in Imam al-Sadiq's lifetime.

(Al-Khara'ij wal Jara'ih, vol 2, page 637)

"*Narrated Mufaddal ibn Yazid*

Your son, God made for him obedience to us, what did he make for his fathers?

And Ismail at that time was alive

*Imam al-Sadiq said: '****Do not ask me this****'.*

So I (narrator) thought that the Imam had done taqiyya from me.

Not longer after this - Ismail died"

:فقال - حي يومئذ وإسماعيل - لابائه؟ جعل ما الطاعة من علينا له الله جعل ابنك
.إسماعيل مات أن لبث فما اتقاني، أنه فظننت ذلك، يكفي

Ismail died not long after Imam al-Sadiq refused to answer the Shi'a on the Ismail's Imamate (after the Imam was previously very clear on it).

The Imam goes on to make sure to show 30 of his top companions, including Mufaddal ibn Umar (Bab of al-Sadiq), Ismail’s body.

And comfirmed with them - one by one - that Ismail had died.

(Kitab al-Ghayba by al-Nu’mani, vol 1, p 345)

Narrated Zurara ibn A’yan:

“I entered upon Abi Abdullah (peace be upon him) and on his right the master of his sons, Musa (peace be upon him) and in front of him was a covered casket, and he said to me:

O Zurara, bring me Dawud ibn Katheer Al-Ruqi, Humran and Abi Baseer.

Then Al-Mufaddal ibn Umar entered upon him. And people kept entering one by one until we were thirty men in the house.

When he assembled the assembly, he said: O Dawud, reveal to me the face of Ismail, so I revealed his face, so Abu Abdullah [al-Sadiq], peace be upon him, said: O Dawud, is he alive or is he dead?

Dawud said: O my master, he is dead.

So he (the Imam) began to present Ismail to his companions man by man, until he came to the last of those in the assembly, and everyone said: He is dead, my master.

Then then Imam al-Sadiq said: Oh God, bear witness. ***Then he covered him (Ismail), and when he was done - he said to al-Mufaddal:***

'Uncover his face'.

So he uncovered his face.

He (the Imam) asked: Is he dead or alive?

Mufaddal said: Dead"

وروي عن زرارة بن أعين، أنه قال:
" دخلت على أبي عبد الله (عليه السلام) وعن يمينه سيد ولده موسى (عليه السلام)
وقدامه مرقد مغطى، فقال لي: يا زرارة، جئني بداود بن كثير الرقي وحمران وأبي ب
صير، ودخل عليه المفضل بن عمر، فخرجت فأحضرته من أمرني بإحضاره، ولم
يزل الناس يدخلون واحدا إثر واحد حتى صرنا في البيت ثلاثين رجلا، فلما حشد الم
جلس قال: يا داود، اكشف لي عن وجه إسماعيل، فكشفت عن وجهه.
فقال أبو عبد الله (عليه السلام): يا داود، أحي هو أم ميت؟
قال داود: يا مولاي، هو ميت، فجعل يعرض ذلك على رجل رجل حتى أتى على آخ
ر من في المجلس وانتهى عليهم، بأسرهم، يقول كل: هو يا ميت، مولاي.
فقال: اللهم اشهد، ثم أمر بغسله وحنوطه وإدراجه في أثوابه، فلما فرغ منه قال للم
فضل: يا مفضل، احسر عن وجهه، فحسر عن وجهه،فقال: أحي هو أم ميت؟
فقال: ميت.

With his dead witnessed by over thirty companions, could Ismail's death ever be disputed?

The Qa'im is the 7th Imam

“They claimed that Ismail does not die until he rules the earth and takes care of the people’s affairs, and that he is the Qa’im.”

Ismail’s designation would make him the 7th Imam:

1. Ali
2. Hasan
3. Husayn
4. Al-Sajjad
5. Al-Baqir
6. Al-Sadiq
7. Ismail (al-Amin)

(Tafsir al-‘Ayyashi, vol 2, page 250)

“*Yunus ibn Abd al-Rahman narrated in a marfu’ fashion:*

I asked Abu Abdullah (al-Sadiq) about the verse:

“We have certainly granted you the seven often-repeated verses and the great Quran.”

He (al-Sadiq) said: Its dhahir is praise, its batin is progeny, ***and its seventh (Imam from the progeny) is the Qa’im****”)*

6 - تفسير العياشي: عن يونس بن عبد الرحمان رفعه (3) قال: سألت أبا عبد الله
عليه السلام عن قول الله: (ولقد آتيناك سبعا من المثاني والقرآن العظيم) قال: إن
ظاهرها الحمد، وباطنها ولد، والسابع الولد، والقائم منها عليه السلام (4).

If it is meant 7th Imams from the progeny of al-Sadiq, then our Imams would be 13!

Which is not accurate.. so let us see how Imam al-Sadiq clarified the meaning of this.

Imam as-Sadiq said:

(Al-Usul al-Sitta ‘Ashr, pge 91)

<u>“From among us (Imams) after the Prophet will be seven awsiya ’(trustees to the will of the Prophet - Imams, upon whom obedience has been made obligatory. The seventh of them is the Qa’im</u>*, if Allah the Mighty and Wise wills he will come soon, and if He wills he will come later, and He is the Mighty and Wise.*

<u>Then, after the Qa’im there will be eleven Mahdis from the progeny of Husayn</u>*.”*

I narrator said: “May my soul be your sacrifice! Tell me who this Seventh Imam will be? He said this three times.

Imam al-Sadiq replies:

*“**<u>After me will be your Imam, after me will be your Qa’im</u>**.”*

له انشاء القائم سابعهم طاعتهم مفترضة ائمة اوصياء سبعة صم الرسول بعد منا ان
احد القائم بعد ثم الحكيم العزيز وهو يشاء ما ويؤخر يشاء ما يقدم حكيم عزيز الله ان
مراة ثلث قلت امرك فداك الله جعلني السابع من فقلت الحسين ولد من مهديا عشر
قائمكم ثم امامكم بعدي ثم قال.

Since Ismail would be the Imam after al-Sadiq - he is the 7th and the Qa’im.

He is the seventh of seven Imams whom the universe revolves around:

(Tafsir al-‘Ayyashi, vol 2, page 251)

“Narrated Sama’a:

Abu al-Hasan (al-Kadhim) said regarding the verse:

“*We have certainly granted you the seven often-repeated verses and the great Quran.”*

***Nothing from divine authority** was given to prophets, except that it was also given Muhammad.*

And it was also given to the seven Imams whom the universe revolves around.”

تفسير العياشي: سماعة قال: قال أبو الحسن عليه السلام: (ولقد آتيناك سبعا من
المثاني والقرآن العظيم) قال: لم يعط الأنبياء إلا محمد صلى الله عليه وآله وهم
السبعة الأئمة الذين يدور عليهم الفلك، والقرآن العظيم محمد صلى الله عليه وآله

And as Qa’im (master of this matter), he will experience a ghayba - in that he will flee from the people after he fears them.

*“On the authority of Abdullah ibn Jabalah, on the authority of Ahmad ibn Al-Harith, **on the authority of Al-Mufaddal ibn Umar, on the authority of Abi Abdullah (al-Sadiq) that he said:***

"The ***master of this matter (Sahib al-Amr) has a ghayba****, in which he will say:*

(So I fled from you when I feared you*, so my Lord granted me wisdom and made me one of the messengers)"*

حازم، بن الحسن بن محمد بن القاسم حدثنا :قال سعيد، بن محمد بن أحمد أخبرنا
عن الحارث، بن أحمد عن جبلة، بن الله عبد عن هشام، بن عبيس حدثنا :قال
قال أنه (السلام عليه) الله عبد أبي عن ،عمر بن المفضل:
" إن لصاحب هذا الأمر غيبة يقول فيها: (ففررت منكم لما خفتكم فوهب لي ربي
حكما وجعلني من المرسلين) ((4)) " ((5)).

When he flees, the people will say the Qa'im died whereas he didn't die

(Al-Saduq's Kamal al-Deen wa Tamam al-Ni'ma, vol 1, page 255)

"Sahib al-Amr's life will reflect that of 4 prophets

Among them is Jesus *(in the sense that):*

They will say he (the Qa'im) died, whereas he did not die"

وبإسناده عن أبي بصير، عن أبي جعفر عليه السلام قال: في صاحب هذا الامر
أربع سنن من أربعة أنبياء - وساق الحديث إلى أن قال -: وأما من عيسى فيقال: إنه
مات ولم يمت.

We know that that the wrongdoers all believed they witnessed Jesus 'death, but he did not in fact die.

Allah put a man with Jesus ’appearance in the place of Jesus, to hide the fact Jesus was alive.

Similarly, with Ismail - as the Qa’im, Allah gave the illusion to the people that Ismail was dead but in fact he did not die

It would become common knowledge that the Qa’im died (such as was with Ismail, whose dead body was witnessed by thirty people).

Whereas he did not in fact die (as previous hadith) shows:

Such that when the Qa’im rises, people will say, ***‘How this can be? His bones have decayed a long time ago.”***

(Al-Tusi’s Ghayba, vol 1, page 443)

“It is narrated from al-Fadhl ibn Shadhan from Ibn Abi Najran from Muhammad ibn Fuzail from Hammad Ibn Abdul Karim that Imam Ja’far al-Sadiq said:

“When the Qaim rises, people will say, ***‘How this can be? His bones have decayed a long time ago.”***

406 - وروى بن الفضل، عن شاذان، ابن أبي نجران، عن محمد بن الفضيل، عن
حماد بن عبد الكريم قال: قال أبو عبد الله عليه السلام: إن القائم عليه السلام إذا قام
قال الناس: أنى يكون هذا وقد بليت عظامه منذ دهر طويل

Now in preparing for Ismail’s future as Qa’im and concealment from the people, Imam al-Sadiq was blessed with a newborn.

Al-Sadiq told his Bab al-Mufaddal that this "***newborn (so great) - such that no other child was born among us (Ahlulbayt) that is a greater blessing to our followers than him."***

Why would al-Kadhim be a newborn that there is no greater newborn to the Shi'a than him?

Would this mean that al-Kadhim is greater than his Imam ancestors? Definitely not.

However, al-Kadhim was assigned with a duty "divine leadership" in a way that his ancestors were not.

Despite this divine leadership, the Imam ordered Mufaddal to not turn away from Ismail (the way that the Shi'a and Mufaddal viewed him - as Imam).

(Al-Kafi, vol 1, page 321)

"*Ahmad ibn Mihran has narrated from Muhammad ibn Ali from 'Abdallah al-Qalla' from* ***al-Mufaddal ibn 'Umar*** *who has said the following. "Abu 'Abdallah (al-Sadiq) spoke of Abu al-Hassan (al-Kadhim) and he was a young boy in those days.*

*He (Imam) said, '**This (al-Kadhim) is a newborn (so great) - such that no other child was born among us (Ahlulbayt) that is a greater blessing to our followers than him."***

*The Imam (al-Sadiq) then said to me, '**Do not abscond (i.e, turn away from) Isma'il.**"*

عمر بن المفضل عن القلا، الله عبد عن علي، بن محمد عن مهران، بن أحمد - 8
.غلام يومئذ وهو ،(السلام عليه) الحسن أبا (السلام عليه) الله عبد أبو ذكر :قال
لا :لي قال ثم منه، شيعتنا على بركة أعظم مولود فينا يولد لم الذي المولود هذا :فقال
إسماعيل تجفوا

It would not be possible that the Imamate was transferred from Ismail to Musa, as the Imamate is not passed by siblings after al-Hasan and Husayn.

Thus the divine leadership cannot be the original Imamate.

Rather, as Imam al-Sadiq said:

"Then, after the Qa'im there will be eleven Mahdis from the progeny of Husayn*."*

These Mahdis will have the label of "Imam" - even if their status is not full Imamate.

(Al-Tusi's Misbah al-Mutahajjid)

"*Narrated Yunus from Imam al-Ridha*

He (Imam al-Ridha) would supplicate with a dua for Sahib al-Amr (Imam al-Mahdi) saying:

"Oh Allah, protect your guardian and khalifa (i.e, Imam al-Mahdi).

Oh Allah send your blessings on his heirs ***and Imams after him****, and increase in their lifespans, and make then reach their goals."*

عليه) الرضا عن مرويا دعاء فصل بغير بعده " المصباح " في أيضا وروى
كان أنه (السلام عليه) الرضا عن الرحمن، عبد بن يونس عن روي :فقال (السلام
وليك عن ادفع اللهم " :الدعاء بهذا (السلام عليه) الأمر لصاحب بالدعاء يأمر
:- قال أن إلى - وخليفتك
آمالهم وبلغهم آجالهم، في وزد بعده، من والأئمة عهده ولاة على وصل اللهم

Similar to what I mentioned in my article *Abu al-Khattab, part 8* - the case of al-Kadhim can be compared to the case of Imam Husayn having appointed **Sayyida Zainab as the dhahir Imam** (symbolizing Imam al-Sajjad) to the Shi'a after his death, while she represented the true Imam (al-Sajjad) who was hiding his status.

The Shi'a would come to Sayyida Zainab given her position (as dhahir face of Imam), and her answers were attributed to her maintain secrecy over the true source of the knowledge:

Imam al-Sajjad.

(Al-Saduq's Kamal al-Deen vol 1 p 529 & Al-Tusi's Ghayba vol 1 page 254)

"*Aḥmad b. Ibrāhīm narrated to us:*

"I went to Ḥakīma, the daughter of Muḥammad b. ʿAlī al-Riḍa (upon him be peace) the sister of Abī al-Ḥasan al-ʿAskarī [al-Hādī] (upon him be peace) in the year two hundred and eighty in Medina. I conversed with her from behind the curtain and asked her about her religion. She named to me the Imams she followed and then she said, "And Fulān [al-Mahdī] b. al-Ḥasan b. Ali," and she mentioned his name. I said to her, "May I be

sacrificed for you, do you say this on the basis of observation or on the basis of a report?”

*She said, “the words of Abū Muḥammad, which he wrote to his mother.” I asked, “Where is then the son?” She said, “He is in hiding,” I said “To who are the Shīʿa to turn for guidance?” So I said, “To the grandmother, the mother of Abū Muḥammad (upon him be peace)” So i said to her, “Who has he emulated in assigning a woman as his deputy?” “**He has emulated al-Ḥusayn b. ʿAlī b. Abī Ṭālib (upon him be peace). al-Ḥusayn b. ʿAlī (upon him be peace) assigned his sister, Zaynab b. ʿAlī b. Abī Ṭālib in the apparent**. And the knowledge coming from ʿAlī b. al-Ḥusayn (upon him be peace) **was attributed to Zaynab b. ʿAlī in order to maintain secrecy over ʿAlī b. al-Ḥusayn (upon him be peace)**.” Then she said, “You are the companions [scholars] of narrations. Have you not narrated that the inheritance of the ninth from the sons of al-Ḥusayn b. ʿAlī will be divided in his lifetime?”*

ا أبي أخت الرضا علي بن محمد بنت حكيمة على دخلت :قال إبراهيم بن أحمد عن
ح وراء من فكلمتها ومأتين اثنتينوستين سنة في السلام عليهم العسكر صاحب لحسن
علي بن الحسن ابن والحجة :قالت ثم بهم تأتم من لي فسمت دينها عن وسألتها جاب
كتب محمد أبي عن خبرا :فقالت خبرا؟ أو معاينة فداك الله جعلني :لها فقلت فسمته
:فقالت تفزعالشيعة؟ من إلى :فقلت مستورة، :فقالت الولد؟ فأين :لها فقلت أمه إلى به
فق امرأة؟ إلى وصيته (في) بمن اقتدى :لها فقلت السلام عليه محمد أبي أم الجدة إلى
:الت
ع بنت زينب أخته إلى أوصى علي بن والحسين السلام عليه علي بن بالحسين اقتداء
ز إلى ينسب علم من عليهالسلام الحسين بن علي عن يخرج ما وكان الظاهر في لي
ر أما أخبار أصحاب قوم إنكم :قالت ثم السلام عليه الحسين بن علي على سترا ينب
.الحياة في وهو ميراثه يقسم السلام عليه علي بن ولدالحسين من التاسع أن ويتم

Thus, al-Kadhim as the first of the 12 Mahdis succeeding Ismail - he would be the dhahir Imam. Just like Sayyida Zainab was appointed in the dhahir.

Any answer he gives would be truly the answer of Ismail, but the Imam attributes to himself to maintain the secrecy.

(Kamal al-Deen wa Tamam al-Ni’ma, vol 1, page 396)

“*I asked my master Musa ibn Jaafar, peace be upon him, about the saying of God Almighty:*

“And He bestowed upon you His blessings, outward and inward.”

*He said: **The apparent blessing is the apparent Imam (al-Imam al-Dhahir) and the hidden blessing is the hidden Imam (al-Imam al-Gha’ib).***

I said: How will the Imam be hidden?

*He said: **His person is hidden from the eyes of the people**, and his remembrance is not hidden from the hearts of the believers”*

سألت سيدي موسى بن جعفر عليه السلام عن قول الله عز وجل " وأسبغ عليكم
نعمه ظاهرة وباطنة " فقال: النعمة الظاهرة الامام الظاهر والباطنة الامام الغائب
فقلت له: ويكون في الأئمة من يغيب؟ قال: نعم، يغيب عن أبصار الناس شخصه ولا
يغيب عن قلوب المؤمنين ذكره

Thus, Imam al-Kadhim is an infallible Imam by virtue of being the first of the Mahdis - infallible and acting as ‘dhahir Imam’, in protector of ‘gha’ib Imam”.

He is the Bab of Ismail, delegated from birth to represent Ismail - the Imam of his time - in word and action.

By following al-Kadhim and his successors - the dhahir Imams, we follow Ismail (Sahib al-Amr, the hidden Imam).

<u>Chapter 3</u>
The Batin Nass And Perplexity Of Imamate

A conundrum emerges!

Even if al-Kadhim were an “infallible Imam”, by virtue of his Mahdihood.

The implications of Imams 7-12 being mere Mahdis with the title of ‘Imam ’and not genuine Imams is frankly, terrible.

By forgetting who the true designated Imam is and focusing on his deputy as the true Imam instead -

We would be remembering the branch and forgetting the root.

Indeed - not knowing the true Imam is tantamount to kufr (disbelief) in Allah.

(Al-Kafi, vol 1, page 377)

“*Narrated al-Harith ibn al-Mughira:*

I said to Abu Abdallah (al-Sadiq):

The Messenger of Allah has said, "Whoever would die without knowing who his Imam is he would die as if has died in ignorance (of religion)."

The Imam (a.s.) said, "That is true."

I then said, "Is it the ignorance of uneducated people or ignorance of ones not knowing his Imam?"

The Imam (a.s.) said, "It means the ignorance ***that is disbelief, hypocrisy and error****."*

الحارث عن الفضيل، عن ،صفوان عن الجبار، عبد بن محمد عن إدريس، بن أحمد
:وآله عليه الله صلى الله رسول قال :السلام عليه الله عبد لأبي قلت :قال المغيرة بن
جاهلية أو جهلاء جاهلية :قلت نعم، :قال جاهلية؟ ميتة مات إمامه يعرف لا مات من
.وضلال ونفاق كفر جاهلية قال إمامه؟ يعرف لا

The source of our riddle lies in the fact that:

In some narrations, Imam al-Sadiq alludes to Musa al-Kadhim being the Qa'im. Other narrations allude to Ismail being the Qa'im.

On one hand, al-Mufaddal (Bab / gate of al-Sadiq) affirms al-Kadhim's Imamate. On another hand, Mufaddal orders the Shi'a to believe in Ismail.

Both of them cannot be Imams, under the principle that 'there no sibling brothers after al-Hasan and al-Husayn'.

Yet - this principle no longer holds up, as Imam al-Sadiq voided *al-Wasiya al-Dhahira*.

A basic facet of the dhahir wasiya, such as being the eldest son of the Imam or being recognized as Imam by the common people - did not apply to al-Kadhim.

Thus, the ascension of Musa ibn Ja’far is inherently a reflection of a *batin* (esoteric) will of Imam Ja’far al-Sadiq.

The existence of a batin will - contradicting dhahir verifiers of a dhahir will - raises difficult questions.

It now becomes possibility of the Imamate of all Imam claimants from the Imams ’brothers (such as Musa al-Muqana ’ and Ja’far al-Kadhhab)!

These pretenders claimed a secret wasiya (just like Musa al-Kadhim) and verified by people close to the previous Imam.

To demonstrate, let us examine the case of Ja’far al-Kadhhab:

(Firaq al-Shi’a)

“***The Tenth Group of Shi’a said that Abu Jaafar Muhammad ibn Ali, who was dead during his father’s life, was the imam***.

This was due to a will from his father to him *(designating him as such), his father making (Muhammad’s Imamate) evident,* ***and directly indicating he (Muhammad) will be the Imam.***

Muhammad was designated by a direct nass (divine will) in his name and specifying him (Muhammad) specifically.

Thus - it is not permissible to abandon an imam whose imamate had been proven and authenticated, and follow someone not truly the imam.

When the death of Muhammad came, it was not permissible for him not to bequeath or appoint an imam, and it is not permissible for him to bequeath to his father, since his father's imamate is established on the authority of his grandfather.

It is also not permissible for him to order with his father (i.e, in position of natiq Imam) and forbid and establish those who order with him and share with him, but the imamate was established for him (i.e, as natiq Imam) after the passing of his father.

When he was only permitted to make a wasiya - he made a wasiya to a young slave of his father who was in his service, he was called Nafees, and he was trustworthy and loyal.

Muhammad gave Nafees the relics of Imamate (books, knowledge, weapon [of Rasul Allah], and what the nation needed.

And he Muhammad gave Nafees his wasiya (will) him that if his father died, all of that would lead to his brother Jaafar, and no one except his father knew about that.

He did this so that the accusation was lessened and he was not aware of it, and Abu Jaafar died. When the people of his house and those inclined to Abu Muhammad al-Hasan bin Ali learned

about his story and sensed his command, they envied him and set him up and deceived him.

When he sensed this from them and feared for himself and feared that the imamate would be invalidated and the will go away, he called Jafar and made a bequest to him and paid to him all that was entrusted to him by Abu Jaafar Muhammad bin Ali, his dead brother during his father's life, and gave him the will as he ordered, and so did Al-Hussein bin Ali bin Abi Talib, peace be upon him. When he went out to Kufa, he gave his books, the will, and what he had of weapons and other things to Umm Salamah, the wife of the Prophet.

Nafis was taken at night and thrown into a large basin in the house, which contained a lot of water, and he drowned in it and died.

This group was called al-Nafisiyya.''

الإمام كان أبيه حياة في الميت علي بن محمد جعفر أبا إن العاشرة الفرقة وقالت
يشير أن يجوز ولا وعينه، اسمه على ونصه ودلالته وإشارته إليه أبيه من بوصية
لا أن يجز لم محمد وفاة حضرت فلما إمام، غير على وصحت إمامته ثبتت قد إمام
جده، عن ثابتة أبيه إمامة إذ أبيه إلى يوصي أن له يجوز ولا إماما يقيم ولا يوصي
له ثبتت وإنما ويشاركه، معه يأمر من ويقيم وينهى أبيه مع يأمر أن أيضا يجوز ولا
كان صغير لأبيه غلام إلى أوصى يوصي أن إلا يجز لم فلما أبيه، مضي بعد الإمامة
وما والسلاح والعلوم الكتب إليه ودفع عنده أمينا ثقة وكان نفيس له يقال خدمته في
جعفر أخيه إلى كله ذلك يؤدي الموت حدث بأبيه حدث إذا وأوصاه الأمة إليه تحتاج
أبو وقبض به، يعلم ولا التهمة لتقل ذلك فعل وإنما أبيه غير أحدا ذلك على يطلع ولم
وأحسوا قصته علي بن الحسن محمد أبي إلى والمائلون داره أهل علم فلما جعفر
نفسه على وخاف منهم بذلك أحس فلما .الغوائل وبغوه له ونصبوا حسدوه بأمره
ما جميع إليه ودفع إليه وأوصى جعفرا دعا الوصية وتذهب الإمامة تبطل أن وخشي
على الوصية إليه ودفع أبيه حياة في الميت أخوه علي بن محمد جعفر أبو استودعه

إلى خرج لما السلام عليه طالب أبي بن علي بن الحسين فعل وكذلك أمره، ما نحو النبي زوج سلمة أم إلى وغيره السلاح من عنده كان وما والوصية كتبه دفع الكوفة فمات فيه فغرق كثير ماء فيه كبير الدار في كان حوض في وألقي ليلا نفيس وأخذ النفيسية الفرقة هذه فسميت.

Muhammad ibn Ali al-Hadi, a figure confirmed to have been previously designated as Imam (in the hadith of the Bab Dawud al-Ja'fari shown previously).

Such conception of Imamate which was not borne out of a mere misunderstanding of the Shi'a, but rather -

"This was due to a will from his father to him *(designating him as such), his father making (Muhammad's Imamate) evident,* ***and directly indicating he (Muhammad) will be the Imam.***

Muhammad was designated by a direct nass (divine will) in his name and specifying him (Muhammad) specifically."

These proponents of Muhammad claimed the existence of a direct will by Imam al-Hadi expicitly designating Muhammad as Imam (in nass).

And there were ahadith by the Imam directly indicating Muhammad to be the next Imam, which led them to believe in complete shock when he apparently died prematurely.

(Al-Tusi's Ghayba, vol 1, page 225)

Shahawiyah ibn Abdullah al-Jallab, a companion of Imam al-Hadi states:

"***<u>I used to narrate from Abu al-Hasan al-'Askari (i.e, Imam al-Hadi) ahadith indicating Abi Ja'far (Muhammad ibn Ali al-Hadi) is the next Imam.</u>***

<u>When Abi Ja'far died, I panicked because of that. I remained perplexed - not moving forth nor back.</u> *I was scared to write to him (Imam al-Hadi) asking him about that, as I do not know how he will respond..*"

عن شاهويه بن عبد الله الجلاب (١)، قال:
كنت رويت عن أبي الحسن العسكري عليه السلام في أبي جعفر ابنه روايات تدل ع
ليه، فلما مضى أبو جعفر قلقت لذلك، وبقيت متحيرا لاأتقدم ولا أتأخر، وخفت أن أك
تب إليه في ذلك، فلا أدري ما يكون.

What is clear is that when Muhammad was alive in the time of his father Ali al-Hadi, he was a *samit* (silent) Imam while his father was a *natiq* (speaking) Imam.

As clarified earlier, a *samit Imam* is a full Imam, with full authority - no different from the natiq except through symbolizing subordinance to the natiq.

This fact creates ***several major problems:***

Firstly, claiming a wasiya existed for Muhammad ibn Ali al-Hadi. It is backed by the Shi'a having narrated ahadith indicating Muhammad to be the next Imam.

Secondly, the idea that Muhammad his trustworthy servant Nafees the relics of Imamate and a wasiya that his successor would be his brother Jafar:

When he was only permitted to make a wasiya - <u>he made a wasiya to a young slave of his father who was in his service, he was called Nafees, and he was trustworthy and loyal.</u>

<u>Muhammad gave Nafees the relics of Imamate (books, knowledge, weapon [of Rasul Allah], and what the nation needed.</u>

<u>And he [Muhammad] gave Nafees his wasiya (will) him that if his father died, all of that would lead to his brother Jafar, and no one except his father knew about that.</u>

Given the attested existence of ahadith indicating his Imamate and the hadith of the Bab Dawud al-Ja'fari proving he was appointed by the Imam -

One could ascertain that, in fact, a wasiya did exist for Muhammad ibn Ali (as claimed).

If our only evidence for al-Hasan al-Askari's Imamate is that some of his father's companions attested to him receiving a *wasiya* four months before his father's death.

(Al-Kafi, vol 1, page 325)

"*Yahya ibn Bashr Qambari has narrated that Abul Hasan Imam Hadi (a.s),* ***four months before he passed away, made bequest to his son, Hasan (a.s) and I and a group of Shia witnessed it.***"

عن محمد، بن علي - 1 * (السلام عليه محمد أبي على والنص الإشارة) * (باب الحسن أبو أوصى :قال (4) القنبري يسار بن يحيى عن النهدي، أحمد بن محمد وجماعة ذلك على وأشهدني أشهر، بأربعة مضيه قبل الحسن ابنه إلى السلام عليه الموالي من

And in fact, so unknown was the idea of al-Askari's Imamate to the general public - that even al-Askari himself wasn't aware of it.

Only after the death of his son Muhammad, did Ali al-Hadi tell al-Askari to thank God -

Because only just then (after death of Muhmmad), had God granted him (al-Askari) leadership with divine authority.

(Al-Kafi, vol 1, page 326)

"*From him who has narrated from Musa ibn Ja'far ibn Wahab from Ali ibn Ja'far who has said the following. '**I was present with abu al-Hassan (i.e, Ali al-Hadi) when his son Muhammad died.***

*The Imam (a.s.) said this to (his son) al-Hassan (a.s.), "**Son renew your thanks to Allah because He has just granted you the matter (Leadership with Divine Authority)**."*

4 - وعنه، عن موسى بن جعفر بن وهب، عن علي بن جعفر قال: كنت حاضرا أبا الحسن عليه السلام لما توفي ابنه محمد فقال للحسن: يا بني أحدث لله شكرا فقد أحدث فيك أمرا.

Then what stops us from believing in companions of Imam al-Askari (subject of the aforementioned "tenth group of Shi'a")

who attested that a direct wasiya designating Muhammad as Imam existed?

The criteria of verification for Imamate evolved so significantly, that in the end **it became contingent entirely on hearsay.**

<u>Why is X's wasiya superior to Z's wasiya?</u>

If we are to state that Imam al-Askari's Imamate is proven by the relics of Imamate (sword of Rasul Allah, etc) given to him by his father al-Hadi.

Then as mentioned previously - such proofs of Imamate became a secret hidden from the Shi'a and general public, after the time of Imam al-Sajjad.

*"With him [the Imam], there must be the Armaments of the Messenger of Allah and the document of his will. This document is with me and no one disputes it." I then asked, "**<u>Is that kept secret and hidden due to fear from the rulers?" He said, "There is nothing secret and hidden, except that there is clear evidence available."</u>***

No one can view the relics of Imamate, except the Imam himself.

This means we cannot attest that the items are in his possession, except his word.

In this case, how does Imam al-Askari's claim of Imamate hold precedence over that of his brother Ja'far (al-Kadhhab)?

In that, it’s claimed Muhammad - as Imam, was entrusted with his father’s relics of Imamate.

Given so, Muhammad gave the relics of Imamate (stemming from his father) to his brother Ja’far - only to be given to Ja’far in case his father (al-Hadi) died. Thus, designating Ja’far as the next Imam.

“Muhammad gave Nafees the relics of Imamate (books, knowledge, weapon [of Rasul Allah], and what the nation needed.

And he [Muhammad] gave Nafees his wasiya (will) him that if his father died, all of that would lead to his brother Jafar, and no one except his father knew about that.”

The relics of Imamate belonging to al-Hadi are claimed by both sides! (The followers of al-Hasan & Ja’far).

It becomes nigh impossible to disprove the other party, given the principles giving external evidence of Imamate no longer being in place due to:

(1) Imam al-Sadiq voiding the dhahir wasiya

(2) The relics of Imamate became hidden

To gain the upper hand in the struggle –

The party of Hasan al-Askari seems to have restorted to **assassinating** Nafees, who claimed to have been entrusted with the relics of Imamate which gave to Ja'far.

"Nafis was taken at night and thrown into a large basin in the house, which contained a lot of water, and he drowned in it and died."

With that said, the reader may argue that even without objective evidence disproving Jafar's wasiya.

Jafar's reputed deficiencies are enough to disqualify him from the position Imamate altogether.

To critically evaluate whether such 'deficiencies', let us explore the reasons which the Holy Office of Imam al-Mahdi cites to disprove Jafar's dawah:

(Al-Tusi's Al-Ghayba, vol 1, page 310)

1. ***"Ask (Jafar), and test him on a verse from Allah's book that he interprets it.***

وما حدودها يبين فريضة صلاة أو يفسرها الله كتاب من آية عن وسله وامتحنه لك،
ونقصانه (3) عواره لك ويظهر ومقداره، حاله لتعلم فيها، يجب

The answer to this is that the Imam has secret (batin) knowledge of a verse - such that **his answer will always be correct**, by virtue of him being Imam.

Even if his answer contradicts the apparent (dhahir) of the verse.

For example:

Imam al-Ridha explains that the verse "**God's hands are chained**" was revealed not towards the Jews (as in the dhahir), but the Waqifa who denied Imam al-Ridha's Imamate.

Tha Imam clarifies that the meaning of "hands" here is the Imam, and "God's hands are chained" refers to the Waqifi claim that there is no Imam after Musa.

(Rijal al-Kashi, vol 2, page 767)

"*On the authority of Bakr ibn Saleh, who said:*

I heard Al-Rida, peace be upon him, say:

'What do people say about this verse?'

I said:

'May I be your ransom, which verse?'

He (Imam) said: ***God Almighty's saying: "And the Jews said, "The hand of Allah is chained." Chained are their hands, and cursed are they for what they say. Rather, both His hands are extended; He spends however He wills."***

I said: They (people) differed about it.

Imam al-Ridha said:

‘But I say ***- the verse was revealed about the Waqifa, that they said:***

‘There is no imam after Moses’

So God replied to them: ‘Rather, his hands are extended’.

What is meant by ***‘hands’ here is the Imam*** *- in the* ***batin*** *of the Quran.*

And what God meant by ‘the hand of Allah’ is that the Waqifa claimed there is no Imam after Musa.”

عن طلحة، بن الحسن عن الكشي، حماد بن خلف صالح أبو :الكشي رجال - 21
الآية؟ هذه في الناس تقول ما :يقول السلام عليه الرضا سمعت :قال صالح بن بكر
قلت:
غلت مغلولة الله يد اليهود وقالت " وجل عز الله قول :قال آية؟ فأي فداك جعلت
فيها اختلفوا :قلت (2) " يشاء كيف ينفق مبسوطتان يداه بل قالوا بما ولعنوا أيديهم
بعد إمام لا :قالوا إنهم الواقفة في نزلت :أقول ولكني :السلام عليه الحسن أبو قال
وإنما الكتاب باطن في الامام هو واليد مبسوطتان، يداه بل :عليهم الله فرد موسى،
جعفر بن موسى بعد إمام لا بقولهم عنى

As we can see, the Imam can give any interpretation of a verse and it would be correct - in a batin context.

The Imam also defines what the dhahir of the verse constitutes, hence he defined the tanzil (reason of revelation) of the verse being towards Waqifa and not Jews.

Something which the reader of the Quran cannot ascertain, without the Imam’s words.

Thus, the Holy Office telling the average Shi'i to test the knowledge of Ja'far by asking him to interpret a Quranic verse can never prove he is a liar.

Because if he were Imam, none of his answers would be wrong - regardless if they conform to the enquirer's knowledge or not.

1. "***By God, he (Ja'far) does not know what is halal from what is haram, and he does not differentiate between right and wrong, or with knowledge, he does not know the truth from the wrong, nor does he know the muhkam one from the mutashabih, and he does not know the limit and time of prayer.***"

فوالله ما يعرف حلالا من حرام ولا يفرق بين خطأ وصواب، أم بعلم فما يعلم حقا
من باطل، ولا محكما من متشابه ولا يعرف حد الصلاة ووقتها"

Regarding the idea that - "***God, he (Ja'far) does not know what is halal from what is haram".***

One cannot discern Jafar's knowledge in halal and haram, if he is the Imam.

In fact - the topic of halal and haram must not even be raised to discern the Imamate of a person! As the Imams themselves say below.

Because the Imams choose to hide commandments of halal and haram from the regular people.

(Basa'ir al-Darajat, page 63)

"*I asked Abu al-Hasan, peace be upon him, about the imam.*

<u>Must he (the Imam) be discerned by something from the halal and haram, which people need and if he does not have anything about - then he is a false Imam?</u>

He (Imam) said: ***<u>No - rather the answer is with him and he chooses not answer.</u>***

<u>It is his choice - if he wishes, he answers, and if he wishes not to answer, he does not answer.”</u>

أبا سألت :قال حكيم بن محمد عن ،صفوان عن الحسين، بن محمد :الدرجات بصائر يحتاج والذي والحرام الحلام من شئ عن يسأل هل الامام عن السلام عليه الحسن إليه ذاك يجيب، ولا عنده يكون ولكن لا، :قال شئ؟ فيه عنده يكون ولا الناس إليه يجب لم شاء وإن أجاب، شاء إن

(Basa’ir al-Darajat, page 344)

“We heard Abu Abdullah (al-Sadiq) say:

We have from God - a plentitude of commandments related <u>to halal and haram which we conceal as much as we can</u>.

Narrator says: meaning, we (Imams) cease from telling anyone about it.”

عب أبا سمعنا :قالا بكر بن وموسى مرازم عن ،سنان بن محمد عن محمد، بن أحمد د الله عليه السلام يقول: إن عندنا من حلال الله وحرامه مايسعنا كتمانه ما نستطيع - أحدا به نخبر أن يعني

Regarding, “***he does not differentiate between right and wrong, or with knowledge, he does not know the truth from the wrong” -***

The Imam is the root of truth, anything he says is the truth.

Thus if Jafar is the Imam, everything he says is the truth.

And because he is the Imam (root of truth), he defines the branches of truth such as prayer.

(Al-Kafi, vol 8, page 242)

“Ali bin Muhammad bin Abdullah, on the authority of Ibrahim bin Ishaq, on the authority of Abdullah bin Hammad, on the authority of Ibn Miskan, on the authority of Abi Abdullah (peace be upon him) he said:

We are the root of all good and our branches are all righteousness.

The righteousness consists of Tawhid (oneness of Allah), prayer*, fasting, forgiveness of abuser, the mercy towards the poor, the righteousness towards neighbor and the recognition of the grace to whom deserves it.”*

علي بن محمد بن عبد الله، عن إبراهيم بن إسحاق، عن عبد الله بن حماد، عن ابن م
سكان، عن أبي عبد الله (السلام عليه) قال: نحن أصلكل خير ومن فروعنا كل بر ف
من البر التوحيد والصلاة والصيام وكظم الغيظ والعفو

Thus, Ja’far’s Imamate could not be ascertained from matters such as “not knowing time of prayer”.

Because, if he is the Imam - then **he** decides the time of prayer by virtue of being the spiritual successor to the Prophet, for whom the time of prayer was delegated.

(Al-Kafi, vol 3, page 273)

'Narrated Zurara:

"I once was sitting in the presence of Abu Abdullah (al-Sadiq) and Humran ibn 'A'yan was also present.

Humran asked him (the Imam), 'What do you say about the words of Zurarah with which I do not agree?'

Abu Abdullah asked: 'What are they?'

*Humran said: '**Zurarah says that the time for Salah (prayer) was delegated to the Messenger of Allah. He was the one who determined them.'***

Abu Abdullah asked: 'What do you (Humran) say about it?'

I (Humran) said, 'Jibril came to him (the Holy prophet) on the first day with the first time and on the last day with the last time. Jibril then said, 'In between there are times for Salah (prayer).'

*Abu 'Abd Allah, 'Alayhi al-Salam, then said, 'O Humran, Zurarah says that Jibril came to the Messenger of Allah only to give him an indication. Zurarah is right. **Allah left it to Muhammad, O Allah grant compensation to Muhammad and***

his family worthy of their services to Your cause, who made the determination. Jibril provided him with an indication about it.'"

1
قال زرارة عن أذينة، بن عمر عن عمير، أبي ابن عن أبيه، عن إبراهيم، بن علي -:
ما :حمران له فقال بنأعين وحمران أنا (السلام عليه) الله عبد أبي عند قاعدا كنت
قال هو؟ ما :(السلام عليه) الله عبد أبو فقال فيه؟ خالفته وقد زرارة يقول فيما تقول:
الذي هو (وآله عليه الله صلى) الله رسول إلى مفوضة الصلاةكانت مواقيت أن يزعم
(السلام عليه) الله عبد أبو فقال وضعها:
و الأول بالوقت الأول اليوم في أتاه (السلام عليه) جبرئيل إن :قلت أنت؟ :تقول فما
أ فقال .وقت بينهما ما :(عليهالسلام) جبرئيل قال ثم الأخير بالوقت الأخير اليوم في
(السلام عليه) الله عبد بو:
الله رسول على مشيرا جاء إنما (السلام عليه) جبرئيل إن :يقول زرارة إن حمران يا
وآ عليه الله صلى) إلىمحمد ذلك الله جعل إنما زرارة صدق و (وآله عليه الله صلى)
(1) [عليه] به (السلام عليه) جبرئيل وأشار فوضعه (له.

The final major argument by the Holy Office remains in the following:

1. "***God refused for Imamate to be between brothers after al-Hasan and Husayn"***

السلام عليهما والحسين الحسن بعد أخوين في الإمامة تكون أن وجل عز الله أبى وقد

Given that Imam al-Sadiq voided the dhahir wasiya, such principles no longer apply.

Something becomes clear now.

All the arguments which the Holy Office posed against Ja'far are فرعية مسائل ***Masa'il Furi'ya*** (matters related to the branches of religion).

The branches are decided by the root (the Imam). They are not discerned independently, and thus **cannot discern a truthful claimant to Imamate.**

One may argue that Jafar's answers may be compared to that of previous Imams, thus ascertaining whether his answers are prophetic or not.

However, this cannot be the case.

The Imams can contradict each other in ruling, and in that case - we must take upon the newest ruling.

(Al-Kafi, vol 1, page 67)

"*Narrated al-Mu'ala ibn Khunays (Bab of al-Sadiq):*

'I asked Imam Abu Abdullah (al-Sadiq):

'If we receive a Hadith from a previous Imam and hadith a later Imam - which one should we follow?'

*The Imam replied, '**Follow it (words of the first Imam) until you receive (a contradicting hadith) from the living Imam.** When it comes from a living Imam, follow his words."*

*The Imam then said, "We by Allah, like you to follow what is easy for you." In another Hadith - he says says, "**__Follow whichever the newest__**."'*

المعلى عن فرقد بن داود عن يونس، عن ،مرار بن إسماعيل عن أبيه، عن وعنه، آخ عن وحديث أولكم حديثعن جاء إذا :السلام عليه الله عبد لأبي قلت :قال خنيس بن فخذوا الحي عن بلغكم فإن الحي، عن يبلغكم حتى به خذوا :فقال نأخذ؟ بأيهما ركم حد وفي يسعكم، فيما إلا ندخلكم لا والله إنا :السلام اللهعليه عبد أبو قال ثم :قال قوله، بالأحدث خذوا آخر يث

The rulings could even completely contradict each other in nature.

An example would be below where Imam al-Baqir permits praying with wine on clothes, and Imam al-Sadiq first permitting that then later prohibiting it:

(Al-Kafi, vol 3, page 407)

"*Abdullah ibn Muhammad to Abu Al-Hasan (peace be upon him):*

May I be sacrificed for you - ***Zurara narrated on the authority of Abu Jaafar and Abi Abdullah, may God's prayers be upon them both, in the matter of wine that falls on a man's clothes, that they (Imams) said:***

There is nothing wrong with praying with clothes has wine on it, however - it is forbidden to drink it (wine).

While ***companions other than Zurara narrated on the authority of Abu Abdullah (peace be upon him) that he said:***

'If wine or wine gets on your dress - meaning intoxicant - then wash it if you know its location, and if you do not know its location, wash it all, and if you pray in it, repeat your prayer.'

So let me know (O Aba al-Hasan), upon what fatwa I will take?

He signed his (peace be upon him) handwriting:

Take upon what Abi Abdullah (peace be upon him) said.

روى فداك جعلت :(السلام عليه) الحسن أبي إلى محمد بن الله عبد كتاب في قرأت
الرج ثوب يصيب الخمر عليهمافي الله صلوات الله عبد وأبي جعفر أبي عن زرارة،
ع أبي عن زرارة، غير وروى .شربها حرم إنما فيه يصلي بأن بأس لا :قالا أنهما ل
فاغسله - المسكر يعني - نبيذ أو خمر ثوبك أصاب إذا :قال أنه (السلام عليه) الله بد
صلاتك فأعد فيه صليت وإن كله فاغسله موضعه تعرف لم وإن موضعه عرفت إن
السلام عليه) الله عبد أبي بقول خذ :(السلام عليه) بخطه فوقع به؟ آخذ ما فأعلمني -
).

As such, it seems Holy Office proved its wasiya to the Shi'a. It proved its rightful connection to the Imam, thus whatever answer it gives is the truth.

Whatever answer opposes it (such as Jafar's answers), is not the truth.

Jafar has to conform to the standards of the Holy Office - which he does not recognize - in order to successfully pass the criteria of Imamate which it passed onto the Shi'a.

So, if Imamate cannot be proven through these means. What proves Imam al-Askari is the Imam instead of Jafar?!

Simple. The Bab of Imam al-Hadi (Uthman ibn Sa'id al-Amri) recognized Imam al-Askari and also became his Bab.

"Abu Ali Ahmad b. Ishaq has relayed to me on the authority of Abi al-Hasan (al-Hadi) السلام عليه *– saying:*

I asked him and said: whom do I emulate or from whom do I take? and whose words do I accept?

So he (Imam al-Hadi) said to him: ***al-Amri is my Thiqa (trustee), so what he gives you on my behalf then his giving is truly on my behalf, and what he says to you on my behalf then his saying is truly on my behalf, so listen to him and obey him, for he is al-Thiqa al-Ma'mun (our thiqa entrusted with leading the Shi'a on our behalf)"***

Al-Amri and his son Muhammad later became the Babs of Imam al-Askari:

"*And Abu Ali also informed me that he had asked Aba Muhammad (al-Askari)* السلام عليه *about the same matter, so he said to him: al-Amri and his son are both Thiqa (trustees), so what they give to you on my behalf then their giving is truly on my behalf, and what they say to you on my behalf then their saying is truly on my behalf,* ***so listen to them and obey them, for they are both Thiqatan Ma'munan (Two entrusted thiqas)."***

Now, however, if the Imamate of Ja’far is disqualified by virtue of the Babs recognizing al-Askari in lieu of him (Ja’far).

Then what can we do to the hadith of Dawud al-Ja’fari (a Bab) recognizing the Imamate of Muhammad ibn al-Hadi, and in it Imam al-Askari affirms that Muhammad had been in fact appointed?

To understand this dilemma, we must return to the hadith of “*there is no Imamate in brothers after al-Hasan and Husayn*.”

Seeing this from another angle -

Some groups of Shi’a in our Imams ’times believed the hadith may mean only a father-Imam can designate Imam between brothers.

Meaning, for example: “**Ismail was designated by al-Sadiq, al-Kadhim was designated by al-Sadiq**” **-** that is fine.

It is not comparable to the Imamate of al-Hasan and al-Husayn.

That is because al-Husayn became Imamate, due to a nass by his brother al-Hasan. Not by Imam Ali.

Al-Hasan was the Imam of Husayn’s time, and Husayn was Hasan’s successor.

In the contrary, **both Ismail and al-Kadhim were both designated successors to al-Sadiq.**

They are both, the 7th Imam!

Just like Musa received his wasiya, so was the wasiya designating Ismail as the Imam witnessed by the Shi'a.

(Ghaybat al-Nu'mani, vol 1, page 343)

"*I told Abi Abdilah (al-Sadiq):*

Abd al-Jalil had narrated to me that you gave your wasiya to Ismail while he was alive*, before his death by three years..''*

قال: فقلت لأبي عبد الله (عليه السلام): إن عبد الجليل حدثني بأنك أوصيت إلى إسماعيل في حياته قبل موته بثلاث سنين.

More questions arise now:

"If both Ismail and Musa are both the 7th Imam – does that mean they are equal?"

The answer to this shall be explored through the framework of esoteric Shi'ism, from one key concept:

Reincarnation.

<u>Chapter 4</u>
Reincarnation In Shi'i Hadith

The shared common denominator among the early batini Shi'a was a belief in the concept of reincarnation.

It is the idea that the Shi'a believers are a limited amount of people created in primordial existence - a phase known as ***al-Adhila*** (الأظلة).

Upon the creation of Adam, the souls of the believers were placed in bodies – the bodies then put to heaven.

Heaven for the reincarnationists, however, was not an inaccessible, safe refuge in the of the skies. It was right here on earth.

As such, they claimed that dunya never ceases to exist:

(Firaq al-Shi'a, Sa'd al-Ash'ari al-Qummi)

"***They claimed souls transmigrate.. and that dunya never ceases to exist***"

ويزعمون أن الأرواح تتناسخ
وزعموا أن الدنيا لا تفنى أبدا

As the believers are limited in number -

In the the batin (esoteric reality), souls of the Shi’a - created in Adhila - are transfered from body to body. This makes biological descent becomes invalidated in the eyes of God.

Accordingly, the believers in Adhila are all siblings from a shared father and mother. Their human genealogies nonwithstanding.

Narrated al-Mufaddal ibn ‘Umar:

(Al-Kafi, vol 2, page 165)

“Abu Abdullah (al-Sadiq) has said:

***‘The believers are but brothers, sons of one father and mother (in the original creation, i.e, Adhila)**.*

If one of them may have an distressed vein, others will remain awake all night because of his pain.’”

بن أحمد عن أصحابنا، من عدة - 1 * (لبعض بعضهم المؤمنين اخوة) * (باب
الله عبد أبو قال :قال عمر بن المفضل عن عيسى، بن عثمان عن خالد، بن محمد
منهم رجل على ضرب وإذا (2) وأم أب بنو إخوة المؤمنون إنما :(السلام عليه)
الآخرون له سهر عرق.

The position of brotherhood in Adhila is not acquired through belief in Shi’ism, rather -

Brothers in Adhila recognize each other as siblings through their common ma’rifa (recognition) of the Imams ’true status status.

(Al-Kafi, vol 2, page 168)

Imam al-Baqir said:

"*You have not become brothers on the basis of this belief (ma'rifa of the Imams)* ***but you have recognized each other because of it****.*"'

بن محمد - 1 * (التعارف هو وإنما الدين على يقع لم التواخي أن في) * (باب
محمد بن حمزة عن ،سنان بن محمد عن عيسى، بن محمد بن أحمد عن يحيى،
وإنما الامر هذا على تتواخوا لم :قال (السلام عليه) جعفر أبي عن أبيه، عن الطيار،
(2) عليه تعارفتم.

Their ma'rifa is what allows them to recognize that they were indeed believers in past lives and knew each other.

The high ma'rifa Shi'a today are souls who were alive in the times of prophet Nuh, prophet Muhammad, and our holy Imams.

The shared ma'rifa allows the high ma'rifa Shi'a to recognize that in past lives they were both for example - companions of the Prophet, or even possibly prophets themselves

"**They [reincarnationists] claim that they identity each other, everytime their soul is transmigrated to a new body.**

They know what they were with Noah, in the ark, with the prophets in their times, and with the Prophet [Muhammad] in his time and time.

They called themselves the names of the Companions of the Prophet, and they claim that their souls are in them.

They support their claim with the hadith of Ali and the prophet:

‘*Souls are troops collected together.*

Those who identified each other (as brothers in Adhila) would have affinity with one another (in this world)

And those amongst them who opposed each other (in the Adhila) would also be divergent (in the world).’’

مع عليه كانوا ما على فيه صاروا جسد كل في انتقالهم في يتعارفون أنهم يزعمون
النبي ومع أزمانهم في الأنبياء ومع السفينة في السلام عليه نوح
النبي أصحاب بأسماء أنفسهم ويسمون وزمانه، عصره في
السلام عليه طالب أبي بن علي قول ذلك في ويتأولون .فيهم أرواحهم أن ويزعمون
النبي عن أيضا روي وقد
فنحن «اختلف منها تناكر وما ائتلف منها تعارف فما مجندة جنود الأرواح» :أن
النب عن روي وكما السلام عليه علي قال كما نتعارف

Since dunya never ceases to exist, the Imams created a special heaven for the believers created in Adhila.

That heaven is characterized special laws the Imams gave the Shi’a of high ma’rifa (recognition of the Imams ’status).

Using his batin prerogative, the Imam creates such special laws for them - which differ from the laws of common Shi’a - who are not brothers in Adhila.

It is to the extent when the Qa'im rises, sharia will dictate that biological brothers won't inherit each other.

Only brothers in Adhila will inherit each other.

(Al-Saduq's Man La Yahduruhu al-Faqih, vol 4, page 352)

"Imam al-Sadiq said:

Allah made the souls (of believer) brothers in Adhila before he created their bodies by 2000 years.

When the Qa'im of Ahlulbayt rises, the brother in Adhila will inherit his brother in Adhila.

***Meanwhile, a person's biological brother will not inherit (a believer created in Adhila)**."*

في الأرواح بين آخى وتعالى تبارك الله إن " :(السلام عليه) الصادق وقال 5761
الأخ ورث البيت أهل قائمنا قام قد فلو ،(2) عام بألفي الأجساد يخلق أن قبل الأظلة
الولادة في الأخ يورث ولم الأظلة، في بينهما آخى الذي

Most Shi'a may imagine that they do recognize the Imam's status, thus they are brothers in Adhila.

After all - the generality among the Shi'a believe he is an infallible, divinely appointed human leader sent by God to preserve the religion of Muhammad (واله عليه الله صلى), and follow his ahadith on halal and haram.

That should be enough. Right?

Not quite.

Imam al-Sadiq following description applies to the state of most Shi’a today:

(Khara’ij wal Jara’ih, vol 1, page 459)

“***They are a people whom from the amount of love for him, they swear by his right. (i.e, swearing by the Imam).***

However, they do not know neither his right nor his virtues.

Meaning, they have ma’rifa of him only generally - not the detailed ma’rifa of Allah, his prophets, and Imams which is obligatory.”

ما يدرون ولا بحقه يحلفون - السلام عليه طالب أبي بن لعلي حبهم من - قوم :قال
معرفة من تفيصلا لا (3) جملة معرفته عليهم يجب ما يعرفون قوم أي وفضله، حقه
ونحوها السلام عليهم والأئمة ورسوله تعالى الله

Simply loving the Imam, knowing his status generally, and abiding by the Imam’s orders in halal and haram is not ma’rifa of him.

Halal and haram in the Imam’s eyes weighs very little in the Imam’s eyes compared to the esoteric knowledge of the Imam which grants us ***detailed ma’rifa*** of him.

(Basa’ir al-Darajat, page 215)

Imam al-Sadiq tells his companion Abu Basir

“***O Muhammad. What is halal and haram compared to the ‘ilm (esoteric knowledge of the Imam)?***

Indeed, halal and haram is merely a small part of the Quran”.

يا أبا محمد وأي شئ الحلال والحرام في جنب العلم إنما الحلال والحرام في شئ يسير من القرآن

For this reason, the Shi’a created in Adhila who have ma’rifa of the Imams as they should.

They are, as Imam al-Sadiq says:

<u>“A very small group.”</u>

This very small group of Shi’a acknowledged ***“the secret of the secrets of Allah and a knowledge of the knowledge of Allah - which Allah has commanded (the Imams) to preach”.***

Therein lies true ma’rifa of the Imam, comprehension and acceptance of their secrets.

(Al-Kafi, vol 1, page 402)

“*Ahmad ibn Muhammad has narrated from Muhammad ibn al-Husayn from Mansur ibn al- ‘Abbass from Safwan ibn Yahya from ‘Abdallah ibn Muskan from Muhammad ibn ‘Abd al-Khaliq and abu Basir who has said the following. “Abu ‘Abdallah (al-Sadiq) said:*

‘O Abu Muhammad, with us there is a secret of the secrets of Allah and a knowledge of the knowledge of Allah. No angel,

near to Allah or a prophet who is a messenger also and no believer whose heart Allah has tested for faith is capable to bear.

By Allah, Allah has not required anyone to bear it except us nor has He required anyone to worship him in that way except us.

With us there is a secret of the secrets of Allah and a knowledge of the knowledge of Allah. Allah has commanded us to preach it. *We then preached what Allah, the Most Majestic, the Most gracious, had commanded us to preach.*

However, we did not find a proper place for it or a people or bearers who accept it until Allah created certain tribes. These people were created from the clay out of which Muhammad and his descendants were created and from a light from which Allah had created Muhammad and his descendants.

He made them with the excess of the making of His blessings out of which He had made Muhammad and his descendants.

We then preached what Allah had commanded us to preach then these people accepted and acknowledged that. [It reached them from us and they accepted and acknowledged it]. *Our mention reached them and their hearts inclined towards us, recognizing us and our hadith.*

Had they not been created from this they would not have been as such. No, by Allah, they would not have acknowledged."

Then the Imam (a.s.) said, "Allah created certain tribes for Hell and fire. He then commanded us to preach to them as we had

preached to them but to the later ones it seemed repugnant and their hearts felt hatred and they rejected it from us, did not acknowledge it and considered it as lies and they said, "They are magicians and liars."

Allah then placed a seal on their hearts and made them to forget. Allah then opened their tongue with some of the truth. Thus, they speak of it but their hearts are in denial. He uses it in defense of His friends and those who obey Him. Had it not been there no one would have worshipped Allah on earth. He commanded us to withheld it from them, hide and conceal. You must also hide it from those that Allah has commanded to withheld from and hide from those that Allah has commanded to hide and withheld from."

*Yhe narrator has said that the Imam (a.s.) then raised his hands and wept and said, "**<u>O Lord, this is a very small group. Make our lives as their lives and our death like their death.</u>** Do not make dominant over them any of Your enemies that would cause us suffer pains for their suffering. If You would allow it to cause pains to us because of their sufferings no one would worship You on earth. May Allah send blessing up on Muhammad and his Ahl al-Bayt and may (Your) peace and more peace be with them."*

بْنِ صَفْوَانَ عَنْ الْعَبَّاسِ بْنِ مَنْصُورٍ عَنْ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنُ أَحْمَدُ 5ـ
عَبْدِ أَبُو قَالَ قَالَ بَصِيرٍ وَأَبِي الْخَالِقِ عَبْدِ بْنِ مُحَمَّدِ عَنْ مُسْكَانَ بْنِ الله عَبْدِ عَنْ يَحْيَى
وَالله الله عِلْمِ مِنْ وَعِلْماً الله سِرِّ مِنْ سِرّاً وَالله عِنْدَنَا إِنَّ مُحَمَّدٍ أَبَا يَا (السَّلام عَلَيْهِ) الله
كَلَّفَ مَا وَالله لِلايمَانِ قَلْبَهُ الله امْتَحَنَ مُؤْمِنٌ وَلا مُرْسَلٌ نَبِيٌّ وَلا مُقَرَّبٌ مَلَكٌ يَحْتَمِلُهُ مَا
وَعِلْماً الله سِرِّ مِنْ سِرّاً عِنْدَنَا وَإِنَّ غَيْرَنَا أَحَداً بِذَلِكَ اسْتَعْبَدَ وَلا غَيْرَنَا أَحَداً ذَلِكَ الله
لَهُ نَجِدْ فَلَمْ بِتَبْلِيغِهِ أَمَرَنَا مَا وَجَلَّ عَزَّ الله عَنِ فَبَلَّغْنَا بِتَبْلِيغِهِ الله أَمَرَنَا الله عِلْمِ مِنْ
خُلِقَ طِينَةٍ مِنْ خُلِقُوا أَقْوَاماً لِذَلِكَ الله خَلَقَ حَتَّى يَحْتَمِلُونَهُ حَمَّالَةً وَلا أَهْلاً وَلا مَوْضِعاً

مِنْهَا مُحَمَّدٌ وَآلُهُ وَذُرِّيَّتُهُ (عَلَيْهم السَّلام) وَمِنْ نُورٍ خَلَقَ الله مِنْهُ مُحَمَّداً وَذُرِّيَّتَهُ
وَصَنَعَهُمْ بِفَضْلِ رَحْمَتِهِ الَّتِي صَنَعَ مِنْهَا مُحَمَّداً وَذُرِّيَّتَهُ فَبَلَّغْنَا عَنِ الله مَا أَمَرَنَا بِتَبْلِيغِهِ
فَقَبِلُوهُ وَاحْتَمَلُوا ذَلِكَ فَبَلَغَهُمْ ذَلِكَ عَنَّا فَقَبِلُوهُ وَاحْتَمَلُوهُ وَبَلَغَهُمْ ذِكْرُنَا فَمَالَتْ قُلُوبُهُمْ إِلَى
مَعْرِفَتِنَا وَحَدِيثِنَا فَلَوْ لا أَنَّهُمْ خُلِقُوا مِنْ هَذَا لَمَا كَانُوا كَذَلِكَ لا وَالله مَا احْتَمَلُوهُ ثُمَّ قَالَ
إِنَّ الله خَلَقَ أَقْوَاماً لِجَهَنَّمَ وَالنَّارِ فَأَمَرَنَا أَنْ نُبَلِّغَهُمْ كَمَا بَلَّغْنَاهُمْ وَاشْمَأَزُّوا مِنْ ذَلِكَ
وَنَفَرَتْ قُلُوبُهُمْ وَرَدُّوهُ عَلَيْنَا وَلَمْ يَحْتَمِلُوهُ وَكَذَّبُوا بِهِ وَقَالُوا سَاحِرٌ كَذَّابٌ فَطَبَعَ الله عَلَى
قُلُوبِهِمْ وَأَنْسَاهُمْ ذَلِكَ ثُمَّ أَطْلَقَ الله لِسَانَهُمْ بِبَعْضِ الْحَقِّ فَهُمْ يَنْطِقُونَ بِهِ وَقُلُوبُهُمْ مُنْكِرَةٌ
لِيَكُونَ ذَلِكَ دَفْعاً عَنْ أَوْلِيَائِهِ وَأَهْلِ طَاعَتِهِ وَلَوْ لا ذَلِكَ مَا عُبِدَ الله فِي أَرْضِهِ فَأَمَرَنَا
بِالْكَفِّ عَنْهُمْ وَالسَّتْرِ وَالْكِتْمَانِ فَاكْتُمُوا عَمَّنْ أَمَرَ الله بِالْكَفِّ عَنْهُ وَاسْتُرُوا عَمَّنْ أَمَرَ
الله بِالسَّتْرِ وَالْكِتْمَانِ عَنْهُ قَالَ ثُمَّ رَفَعَ يَدَهُ وَبَكَى وَقَالَ اللهمَّ إِنَّ هَؤُلاءِ لَشِرْذِمَةٌ قَلِيلُونَ
فَاجْعَلْ مَحْيَانَا مَحْيَاهُمْ وَمَمَاتَنَا مَمَاتَهُمْ وَلا تُسَلِّطْ عَلَيْهِمْ عَدُوّاً لَكَ فَتُفْجِعَنَا بِهِمْ فَإِنَّكَ إِنْ
أَفْجَعْتَنَا بِهِمْ لَمْ تُعْبَدْ أَبَداً فِي أَرْضِكَ وَصَلَّى الله عَلَى مُحَمَّدٍ وَآلِهِ وَسَلَّمَ تَسْلِيماً.

The reason why this very small group of Shi’a understood and accepted the Imam’s secrets.

Is because, “***these people were created from the clay out of which Muhammad and his descendants were created and from a light from which Allah had created Muhammad and his descendants.***”

Most people could not bear to acknowledge nor accept such secrets, thus they were not created from the clay of Muhammad and his family. The clay of paradise.

And thus most Shi’a are not ‘brothers from the same father and mother’.

(Al-Kafi, vol 2, page 166)

"*It is narrated from him (narrator of the Hadith above) from his father from Fadalah ibn Ayyub from 'Amr ibn Aban from Jabir al-Juhfi who has said the following:*

"Once I became depressed in the presence of Abu Ja'far (a.s.) and asked him, 'May Allah keep my soul in service for your cause, why is it that sometimes I feel depressed without any apparent cause or incident? Even my family and friends notice it on my face.'

The Imam said, 'Yes O Jabir, Allah, the ***Most Majestic, the Most Holy, has created the clay of the believers from the clay of paradise and has made the fragrance of His spirit flow through it.***

Thus, thus, a believer is a brother of a believer from his father and mother.

When a spirit of those spirits is distressed anywhere with a sadness the other spirits also feel sad; this is from that (clay of paradise).'"'

Thus - only the Shi'a of detailed ma'rifa of the Imam are brothers from father and mother, only they are brothers in Adhila.

With that, the Shi'a who have ma'rifa and understanding of the matter of Ahlulbayt are divided into three groups:

(1) Angels
(2) Prophets
(3) A slave (i.e, believer) whose heart was tried for faith.

“[2/79] al-Khisal: In the ‘Four Hundred ’Narration: the commander of the faithful عليه السلام *said: Interact with the people with that which they know and leave them be as to that which they do not know, and do not impose (empower) them upon yourselves and us,* ***our affair is hard (in of itself) and deemed hard (by others) – no one can bear it except an angel brought-near or a prophet sent or a slave whose heart has been tried for faith by Allāh.”***

79] الخصال: في حديث الأربعمائة قال أمير المؤمنين عليه السلام: خالطوا الناس بما يعرفون ودعوهم مما ينكرون، ولا تحملوهم على أنفسكم وعلينا، إن أمرنا صعب مستصعب لا يحتمله إلا ملك مقرب أو نبي مرسل أو عبد قد امتحن الله قلبه للإيمان

The testing of a believer’s faith had been done specifically in Adhila.

Those who believed and had ma’rifa then, would believe and have ma’rifa now:

(Tafsir al-‘Ayyashi, vol 2, page 126)

“*On the authority of Abu Jaafar and Abi Abdullah, peace be upon them both, they said:*

God created the creation and while they were in Adhila.

So He sent His Messenger, Muhammad, may God’s prayers and peace be upon him and his family.

Some of the creation believed in him and some of them called him a liar, then he raised him in the other creation.

So he who believed while in in Adhila became a believer in dunya, and those who denied him on that day - denied him today.

He (Imam) recited the verse: (They would not have believed in what they disbelieved in before)"

الله ان :قالا السلام عليهما الله عبد وأبى جعفر أبي عن وحمران زرارة عن - 35
به آمن من فمنهم وآله، عليه الله صلى محمد رسوله فأرسل أظلة وهي الخلق خلق
من وجحده الأظلة في آمن كان من به فآمن الآخر الخلق في بعثه ثم كذبه، من ومنهم
(قبل من به كذبوا بما ليؤمنوا كانوا ما) :فقال يومئذ، به جحد.

With that said.

If those who had ma'rifa in the Imams are ***"A very small group."***

That means definitely the Imams had a shortage of believers who had ma'rifa in them.

After all - "***not everyone who believes in our Wilayah is a believer"***, as Imam al-Kadhim clarifies in hadith below:

(Al-Kafi, vol 2, page 244)

*"Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Ahmad ibn Muhammad ibn 'Abd Allah from Ali Ibn Ja'far who has said the following: 'I heard Abu al-Hassan [Imam al-Kadhim] (a.s.) saying, '**Not everyone who***

believes in our Wilayah is a believer*. They, however, have been made affable to the believers.'"*

7 - عن الله، عبد بن محمد بن أحمد عن محمد، بن معلى عن محمد، بن الحسين
بولايتنا قال من كل ليس :يقول (السلام عليه) الحسن أبا سمعت :قال جعفر بن علي
.للمؤمنين انسا جعلوا ولكن مؤمنا

Rather only those who believed in Adhila are true believers - recognized by their high ma'rifa of the Imams.

But then again, if such high ma'rifa believers are a ***very small group*** - they still constituted a substantial amount of believers who recognized the Imams 'true status.

For example, Abu al-Khattab (Bab of al-Sadiq) and his 70 followers (all Babs) who died fighting with him under the banner of Ja'far al-Sadiq.

They had influenced the people of Kufa with their ideology so much that their immediate effects were felt even in the time of Imam al-Kadhim.

For perspective, Kufa consisted of 50,000 people in the time of Imam al-Sadiq (i.e, Abu al-Khattab's lifetime).

(Saduq's Sifat al-Shi'a, page 14)

Imam al-Sadiq asks his companion Mufaddal ibn Qays:

'***How many of our Shi'a are in Kufa?'***

Mufaddal answered: '50,000'.

حدثني محمد بن الحسن بن الوليد رضي الله عنه عن المفضل بن قيس أبى عبد الله
(ع)، قال: كم شيعتنا بالكوفة قال قلت خمسون ألفا

Out of those 50,000 - the majority of them adhered to the ideology of Abu al-Khattab.

(Al-Tusi's al-Istibsar, vol 1, page 268)

"*Imam Al-Ridha said:*

Abu al-Khattab ***had corrupted the majority of the people of Kufa*** عامة أهل الكوفة, *so they used not to pray the Maghrib until the redness of the sky disappears, but that is not appropriate except for the traveller or someone who has a problem.*"

968 - 29 ما رواه أحمد بن محمد بن عيسى عن سعيد بن جناح عن بعض أصحابنا
عن الرضا (ع) قال: ان أبا الخطاب كان أفسد عامة أهل الكوفة وكانوا لا يصلون
المغرب حتى يغيب الشفق وإنما ذلك للمسافر والخائف ولصاحب الحاجة.

Thus, the Khattabiya were prominent and their beliefs spread.

If only brothers in Adhila could accept the high ma'rifa beliefs entrusted to Abu al-Khattab -

Then how could a very small group of Shi'a created in Adhila reproduce such a great amount of people?

To understand this idea, let us look at the words of al-Shalmaghani.

Shalmaghani was the safeer of the 3rd safeer of Imam al-Mahdi, al-Husayn ibn Ruh al-Nawbakhti.

He represented Nawbakhti in word and action, and acted in his place during his absence.

(Al-Ghayba of al-Tusi, vol 1, p 326)

"*When al-Husayn ibn Ruh hid himself from the people, he* ***<u>appointed Abu Jafar Muhammad ibn Ali al-Shalmaghani.</u>***

At that time, he was on a straight path - and kufr and heresy did not arise from him.

The people would go to him and meet him as he was the companion ***al-Husayn ibn Ruh had appointed as his safeer (ambassador) between them and him in their needs and missions****".*

وذلك (2) في أيام الشيخ أبي القاسم الحسين بن روح رحمه الله واستتاره ونصبه أبا
جعفر محمد بن علي المعروف بالشلمغاني، وكانمستقيما لم يظهر منه ما ظهر (منه)
(3) من الكفر والالحاد، وكان الناس يقصدونه ويلقونه لأنه كان صاحب الشيخ أبي ا
لقاسم الحسين بنروح سفيرا بينهم وبينه في حوائجهم ومهماتهم.

With that said - Shalmaghani, a Bab whose word is authoritative, saw the process of a small group of Shi'a in Adhila replicating in large numbers in dunya in the following way:

"*I heard Muhammad ibn Ali al-Azaqri al-Shalmaghani say:*

The truth is one, but its shirts differ.

On one day, the truth will wear a white shirt, one day it will be red, and one day it will be blue.

Ibn Hammam said: ***This is the first thing I denied of his saying, because it is the saying of those who believe in reincarnation****.”*

وقال الصفواني: سمعت أبا علي بن همام يقول: سمعت محمد بن علي العزاقري
الشلمغاني يقول**:** الحق واحد وإنما تختلف قمصه **(1)**، فيوم يكون في أبيض، ويوم
يكون في أحمر، ويوم يكون في أزرق.
قال ابن همام: فهذا أول ما أنكرته من قوله، لأنه قول أصحاب الحلول (2) (3).

In this case, the Shi’a of detailed ma’rifa are the truth.

The truth never changes (hence the believers in Adhila recognized each other in dunya through beliefs, but they do not become brothers through belief).

However, the truth wears a different shirt everyday.

In other words, the small group of Shi’a replicates in large numbers through the process of **reincarnation**.

Not only are they brought back to life in different bodies, through a process defined by fleshy incarnation and docetic mirror.

But they can also exist in different bodies at the same time.

Let us explore how:

Reincarnation *(al-Naskh)* is the process by which “a soul exits its body after death to enter another body”.

It affects both the Mu’min (believer) and kafir (disbeliever).

It must be distinguished from *al-Maskh (transmutation / metamorphosis),* defined by Allama Majlisi as the following:

(Bihar al-Anwar, vol 58, page 115)

“*It has been proven by these ahadith that these animals are not from the offspring of those mutants or of their kind, but are in their images.*

And you know that metamorphosis is not reincarnation, because the soul did not move to another body, but the body’s image changed.

Meanwhile - reincarnation is the transfer of the soul from body to another body”

من ولا المسوخ هؤلاء نسل من ليست الحيوانات هذه أن الاخبار بهذه ثبت فقد :أقول
لم الروح لان تناسخا، ليس المسخ أن عرفت وقد .صورهم على هي وإنما نوعهم،
انتقال بمعنى التناسخ وأما البدن، صورة تغيرت وإنما آخر، بدن إلى ينتقل
المثالية الأبدان غير بدن إلى بدن من الروح

Maskh could take shape in the Imam for example changing the gender of a man to a woman (which Imam al-Hasan did - as seen in *al-Khara’ij wal Jara’ih, vol 1, page 236*).

Or the Imam could change a human’s image to animal.

The human experiencing maskh does not live for more than three days, after being transmutated by the Imam.

(Uyun Akhbar al-Ridha, vol 2, p 245)

Imam al-Ridha says:

“***The transmuted (musukh) do not last more than three days until they die, and they do not procreate.***

There are no muskukh today on Earth”

وإن المسوخ لم يبق أكثر من ثلاثة أيام حتى ماتت، وما تناسل منها شيء، وما على وجه الأرض اليوم مسخ

We understand now that the Imam can change the image of a human kafir.

However, the kafir can also be punished **not with transmutation for three days.**

Rather **- his soul could transmigrate into an animal or plant** and remain that way until the Imam decides otherwise.

(Madinat al-Ma’ajiz, vol 1, p 255-256 and Nawadir al-Mu’jizat by the Shi’i Tabari, p 25)

In the town of Kufa in Iraq, a Jewish man came from al-Hira bought 2 whales

Amir al-Mu’mineen then asked him:

“*How much did you buy your parents from Banu Israel?*”

بني من أبويك اشتريت بكم :لليهودي فقال - السلام عليه - المؤمنين أمير فناداه إسرائيل

The Jewish man was startled, and the narrator highlights the following encounter where Amir al-Mu’mineen makes the 2 whales speak and makes them reveal their identity as the Jewish man’s parents.

“*It was as if I was looking at the Commander of the Faithful - peace be upon him - and he spoke something I did not understand, so he approached one of the two whales and said: I swear to you that you will speak of who I am and who you are. So the fish spoke with an eloquent tongue, and said: You are the Commander of the Faithful, Ali Ibn Abi Talib, and he said: O So-and-so [Fulan],* ***I am your father Fulan ibn*** *Fulan and* ***died in such-and-such a year.***

And he - peace be upon him - turned to the other, and said to her: I swear to you that you will speak of who I am and who you are.

So she spoke in an eloquent tongue, and said: You are the Commander of the Faithful, then she said: O So-and-so, and I am your mother So-and-so [Fulana], the daughter of Fulan, ***died in such-and-such a yea****r, and the mark is in your hand such-and-such...”*

على فأقبل أفهمه، لم بكلام تكلم وقد - السلام عليه - المؤمنين أمير إلى أنظر فكأني أنت ومن أنا من تتكلمين عليك أقسمت :وقال الحوتتين، إحدى.

وقال طالب، أبي ابن علي المؤمنين أمير أنت :وقالت فصيح، بلسان السمكة فنطقت:
كذا المال من لك وخلفت وكذا، كذا سنة في مت فلان، بن فلان أبوك أنا فلان، يا
وكذا كذا يدك في والعلامة وكذا،.
ومن أنا من تتكلمين عليك أقسمت :لها وقال الأخرى، على - السلام عليه - وأقبل
أنت.
فلانة أمك وأنا فلان، يا :قالت ثم المؤمنين، أمير أنت :وقالت فصيح، بلسان فنطقت
وكذا كذا يدك في والعلامة وكذا، كذا سنة مت فلان، بنت.

What is clear is that the father and mother of the Jew died years ago, hence them saying they "***died in such-and-such a year".***

We know that a maskh lasts only three days alive.

Thus, the aforementioned hadith cannot be a case of maskh.

Rather, it is a case of *Takasukh* (reincarnation) - editor of the *Madinat al-Ma'ajiz* specifies:

"*This hadith is very strange because it does not conform with reason.*

And cannot conform to Sharia ***because it necessitates in accepting a case of reincarnation****.*

This it is not acceptable to Muslims, in addition to the fact that its chain consists of majaheel (unknown narrators), and we did not find their biography"

للزوم الشرع عليه يساعدنا ولا العقل، يوافق لا لأنه جدا غريب الحديث هذا (١
سنده أن على مضافا المسلمين، عند مقبول غير وهو به، الالتزام من التناسخ
ترجمتهم على نعثر ولم مجهول،

"*This hadith like the hadith (the two whales) before it* ***imply transmigration of souls****, and we*

.أعلم والله فيه كلامنا مضى وقد الأرواح، في التناسخ يفيد كسابقه أيضا هذا

The natural state of a kafir is being transmigrated into lowly animals such as soul of pig or monkey.

However - if the Imams will, their soul may transfer to a human body for a reason only the Imam knows.

This is shown in the following hadith where Imam shows his companion Abu Basir what the pilgrims of Hajj looked like their "***in the form they had been before***" (as animals) before being reincarnated as humans.

(Basa'ir al-Darajat, page 290)

"*Ali Ibn Abi Hamzah reported that Abu Basir said: "I made the pilgrimage with Ja'far As-Sadiq (a.) and as we circled the house of God, I said to him: "O Son of the Messenger, God forgive these creatures!" He said: "O Abu Basir, the majority of those you see are monkeys and pigs.*

"I said to him: "Show them to me!"

He said a few words and ***wiped his hand over my eyes, whereupon I saw them as monkeys and pigs, which frightened me.***

Then he put his hand over my eyes, ***and I saw them in the form they had been before*** (i.e, their forms in their previous lives).

Then he said: “O Abu Muhammad, you are in the Garden of Paradise among those who receive the grace, and between the stages of the fire you request it, so that you will not find, by God, three of you in the fire, and by God, not two, and by God, not one.”

أبي بن علي عن جبلة، بن الله عبد عن الحسين، بن محمد عن :الدرجات بصائر
الطواف، في كنا فلما السلام عليه الله عبد أبي مع حججت :قال بصير أبي عن حمزة
:له قلت
من أكثر إن بصير أبا يا :فقال الخلق؟ لهذا الله يغفر الله رسول ابن يا فداك جعلت
على يده أمره ثم بكلمات فتكلم :قال أرنيهم، .له قلت :قال وخنازير، قردة ترى
كما فرأيتهم بصري على يده أمر ثم ذلك فهالني وخنازير، قردة فرأيتهم بصري
الأولى، المرة في كانوا
،توجدون فلا تطلبون، النار أطباق وبين تحبرون، الجنة في أنتم محمد أبا يا :قال ثم
واحد ولا والله لا اثنان ولا والله لا ثلاثة، منكم النار في يجتمع لا والله

Meanwhile the **believers** in Adhila always get reincarnated as human beings.

However, due to their limited numbers - prophets tend to get reincarnated again and again in different body forms.

In order to serve their masters, the Ahlulbayt - the believers which are reincarnated as Babs of the Imams are reincarnations of prophet.

Our **first example** of this is that of Jabir ibn Yazid al-Ju’fi.

The report we shall cite is from from Rijal al-Kashi, and Allama Majlisi comments on it in the following way:

(Bihar al-Anwar, vol 66, page 280)

"*Al-Kashi or al-Tusi (since he reconstructs al-Kashi's work) have commented that "this is a fabricated hadith".*

There is no doubt that it is fabricated, as it speaks of reincarnation** and there is corruption in its words and meanings.* ***Thus, we do not seek to explain it"

اختياره، في موجود لأنه الشيخ أو الكشي كلام " موضوع حديث هذا " قوله :بيان
ألفاظه في والتشويش بالتناسخ القول على مشتمل وهو موضوعا، كونه في ريب ولا
لشرحه نتعرض لم فلهذا (4) ومعانيه

We learn something important Babhood from Jabir in this hadith:

That Jabir is not a mere fallible. But of prophetic status.

As confirmed by Majlisi's analysis, the hadith suggests **reincarnation**.

Thus, it would mean that Jabir is a reincarnation of Prophet Nuh. For this reason, Imam al-Baqir addresses him as 'O Nuh! '- saying:

"***O Nuh, you drowned them first with water, and you drowned them last with knowledge."***

And we understand that there was another person (a Bab) who was a reincarnation of prophet Yunus present in Kufa. **Thus, there is an indication in the hadith of that the Babs are body forms of previous prophets.**

(Rijal al-Kashi, vol 2, page 447)

"*Narrated Amro ibn Shimr (a prolific narrator on the authority of Jabir):*

A man came to Jabir ibn Yazid and Jabir said to him:

Do you want to see Abu Jaafar [al-Baqir]?

He (the man) said: Yes

[The man] said: ***So he (Jabir) wiped my eyes and I passed as I was ahead of the wind until I reached Medina.***

He (man) said: ***So I remained amazed when I thought - 'Since I am here, I will need to a stake to plant my tent****, if I intend to perform Hajj in the next year. So I looked to find my stake'*

Without notice, I saw that Jabir was grabbing my hand giving me a stake.

He (the man) said: I was terrified.

He (the man) said, "This is the work of the servant, God willing, so how if I saw the Great Master?" (i.e, the Imam)

He (the man) said: Then I did not see him.

Then I walked until I reached the house of Abi Ja'far [al-Baqir] and he was shouting at me: 'Enter, there is nothing wrong with you.'

I entered the Imam's house only to see that Jabir was with him.

The Imam told Jabir: ***<u>O Nuh, you drowned them first with water, and you drowned them last with knowledge.</u>***

Whatever you break, fix it.

Then he (Imam) said: He who obeys God is obey.

The Imam asked the man: Which of the lands is most beloved to you?

He (man) said: Kufa.

He (Imam) said: At Kufa you will be present (shortly).

He (Jabir) said: I heard the brother of Nun (i.e, Prophet Yunus) is in Kufa.

He (the man) said:

I remained amazed at what Jabir said, so I came and saw him in the place where he was sitting (before our trip to Medina).

He (the man) said:

I asked the people, did he rise or step down from the place he was ?

They said: No.

*(The narrator says): **The reason for my idea of tawhid is that I heard Jabir's belief in the divinity (godliness) of our Imams***"

الكشي رجال: عن نصر بن ،الصباح عن إسحاق بن محمد ،البصري عن محمد بن
منصور، عن محمد بن ،إسماعيل عن عمرو بن شمر قال: قال: أتى رجل جابر بن
يزيد فقال له: جابر تريد أن ترى أبا جعفر؟ قال: ،نعم [قال] فمسح على عيني
فمررت وأنا أسبق الريح حتى صرت إلى المدينة قال: فبقيت أنا لذلك متعجبا إذ
فكرت فقلت: ما أحوجني إلى وتد أوتده فإذا حججت عاما قابلا نظرت هيهنا هو أم
لا؟
فلم أعلم إلا وجابر بين يدي يعطيني وتدا، قال: ففزعت قال فقال: هذا عمل العبد
بإذن ،الله فكيف لو رأيت السيد ،الأكبر قال: ثم لم أره قال: فمضيت حتى صرت إلى
باب أبي جعفر عليه السلام فإذا هو يصيح بي: ادخل لا ،باس فدخلت ،عليك فإذا
جابر ،عنده قال: فقال لجابر: يا نوح غرقتهم أولا ،بالماء وغرقتهم آخرا بالعلم (1)
فإذا ،كسرت فاجبره قال: ثم قال: من أطاع ،الله أي أطيع البلاد أحب إليك؟ قال:
قلت: ،الكوفة قال: بالكوفة، فكن قال: فسمعت أخا النون بالكوفة (2) قال:
فبقيت متعجبا من قول ،جابر فجئت فإذا به في موضعه الذي كان فيه قاعدا، قال:
فسألت القوم هل قام أو تنحى؟ قال: فقالوا: ،لا وكان سبب توحيدي أن سمعت قوله
بالإلهية في الأئمة.

Our second example is a disciple of Jabir who narrates from him very often:

Al Mufaddal ibn Umar al-Ju'fi.

While Mufaddal is commonly remembered today as a companion of Imam al-Sadiq, however he was also a companion of al-Baqir and narrated from him (Al-Kafi, vol 3, page 429).

محمد بن أبي عبد ،الله عن محمد بن حسان، عن الحسن بن ،الحسين عن علي ابن
عبد ،الله عن يزيد بن ،إسحاق عن هارون بن ،خارجة عن المفضل عن أبي جعفر

على الصلاة من إلي أحب الجمعة يوم به الله يعبد شئ من ما :قال (السلام عليه) محمد وآل محمد

Al-Mufaddal like Jabir, was a Bab and so embedded he was in the esoteric secrets and practices of our Imams - that Imam al-Sadiq's companions proclaimed:

(Rijal al-Kashi, vol 2, page 620)

"*Abu al-Hasan (al-Kadhim) asked me:*

'What do they say about al-Mufaddal ibn Umar?'

Narrator says: ***They say he has an appearance of a Jew or Christian, while he is acting on the behalf of the Imam***.."

:قلت عمر؟ بن المفضل في يقولون ما :(السلام عليه) الحسن أبو لي قال الجوان، ما ويلهم :قال صاحبكم، بأمر يقوم وهو نصرانيا أو يهوديا (2) هيئة :فيه يقولون مثله فيهم ومالي كذلك عندي ما !أنزلوه ما أخبث.

The appearance of a Jew or Christian seems like a reference to the batin secrets which Mufaddal enmeshed him.

In the sense that Jews and Christians focus more on understanding their Lord in hopes for salvation.

Whereas mainstream Muslims focus on practicing the halal and haram to please their Lord.

Mufaddal focused on understanding his masters, the Imams, as they are the root of halal and haram. His focus was on the

Imam’s batin esotericism and secrets - and having detailed ma’rifa of them.

Not on trivial matters such as “Shall I wash or wipe my feet in prayer?”, which was the focus of the average Shi’i.

However, I digress.

Since we spoke of Jabir, let us take a look at this hadith narrated by him:

“*On the authority of Jabir, who said:*

I asked Abu Jaafar, peace be upon him, about a matter.

He (Imam) said: ***If you meet Musa, ask him about it.***

I (Jabir) said: ‘Do you not know the answer?’

Imam said: Yes, I do.

I said: What is the answer then?

Imam said: I am not authorized to do so.”

40 - بصائر الدرجات: أحمد بن محمد، عن أبي عبد الله، النوفلي، عن القاسم، عن جابر قال:
سألت أبا جعفر عليه السلام عن مسألة أو سئل فقال: إذا لقيت موسى فاسأله عنها، قال:
فقلت: أو لا تعلمها؟ قال: بلى، قلت: فأخبرني بها، قال: لم يؤذن لي في ذلك (3).

Recapping back to Jabir, we know that he was Bab of al-Sadiq. And that between closed doors, the Imam referred to him by his true name in Adhila - "***Nuh***".

As Jabir was in fact, **prophet Nuh.**

For some reason (perhaps a security situation), the Imam stated he is not authorized to answer Jabir about a manner.

But told Jabir to 'Musa 'to give him that exact answer.

Who is this mysterious Musa whom the Imam delegated to give an answer to his Bab Jabir -

An answer which he (Imam) withheld from his own Bab?

To some, the narration could seem normal - on the lines of narrations which state "*If you don't find me, ask my companion so and so*."

However, Jabir is the Bab. The Imam does not give him an authoritative answer from the mouth of a fallible, like a normal companion.

If the Imam gives an answer to Jabir from the mouths of another person, it would be another Bab or Imam.

For this reason, Allama Majlisi suspected that the person meant by ***Musa*** in the hadith was Imam al-Kadhim.

But again, he finds this to be problematic:

(Bihar al-Anwar, vol 23, page 182)

"***Al-Baqir referring Jabir to Musa, peace be upon him, is strange.***

Al-Kadhim's birth was years after the death of Al-Baqir, peace be upon him, and Jabir's death was in the year of the birth of Al-Kazim, peace be upon him, according to what was transmitted."

ولادته كان إذ غريب، السلام عليه موسى على جابرا السلام عليه الباقر إحالة :بيان
ولادة سنة في جابر وفاة وكان بسنين، السلام عليه الباقر وفاة بعد السلام عليه
نقل ما على السلام عليه الكاظم

Since al-Kadhim was not present at this time, the likely idea is that Imam al-Baqir was asking Jabir to refer to another Bab.

Since Jabir is Nuh, and another Bab is a reincarnation of a prophet.

There is no difference between prophets, they are of equal status. So Jabir (Nuh) is allowed to defer to another prophet.

(Rijal al-Kashi, vol 2, page 615)

"***<u>Al-Mufaddal said</u>: 'We entered upon Abi Abdilah [al-Sadiq] <u>and we were 12 men</u>.***

Abi Abdilah came to greet each man from among us, one by one, <u>and named each man by a prophet's name.</u>

He told some of us: **Peace be upon you, O Nuh.**

He told some of us: Peace be upon you, O Ibrahim.

And he told the last man he greeter: Peace be upon you, O Yunus.

Then he [the Imam] said: 'There is no difference between prophets'

الكشي قال: وذكرت الطيارة الغالية في بعض، كتبها عن المفضل أنه قال:
لقد قتل مع أبي إسماعيل - يعني أبا الخطاب - سبعون نبيا كلهم رأى وهلل نبينا، فيه
وإن المفضل قال: دخلنا على أبي عبد الله عليهالسلامونحن اثنا عشر رجلا، قال: فج
عل أبو عبد الله يسلم على رجل رجل منا، ويسمي كل رجل منا باسم نبي، وقال لب
عضنا: السلام عليك يانوح،وقال لبعضنا: السلام عليك يا إبراهيم، وكان آخر من ي
سلم عليه وقال: السلام عليك يا يونس. ثم قال: لا تخاير بين الأنبياء.

We understand from this narration that Mufaddal ibn Umar was among 12 men who was given addressed by Imam al-Sadiq with the name of a prophet.

And considered as a prophet. Meaning, he is reincarnation of a prophet.

Since the hadith lists only three names out of 12, we do not get an idea of whom Musa is in the hadith of Jabir.

However, in the following hadith when Mufaddal asks the Imam to give him certainty in his belief.

The Imam answers with "***You have been given your request, O Musa.***

O Mufaddal..”

(Madinat al-Ma’ajiz, vol 6, page 168)

“*Narrated Al-Mufaddal ibn Umar, on the authority of Abi Abdullah Al-Sadiq - peace be upon him - he said:*

I entered upon the Imam while he was sitting on a red carpet in the middle of his house, and I said:

O God, I do not doubt that your proof is against your creation and our Imam is Ja’far ibn Muhammad [Al-Sadiq] - peace be upon him - ***so give me something of it that increases my steadfastness and certainty****.*

*So he raised his head to me and said: “****You have been given your request, O Musa.***

O Mufaddal, *give me that tray – and he pointed with his hand to a tray on the side of the house.”*

المفضل بن عمر، عن أبي عبد الله الصادق - عليه السلام - قال: دخلت [عليه] (1)
وهو جالس على بساط أحمر في وسط داره وأنا أقول: اللهم إني لا أشك في أن
حجتك على خلقك وإمامنا جعفر بن محمد [الصادق] (2) - عليه السلام - فلقني منه
ما يزيدني ثباتا (3) ويقينا.
فرفع رأسه إلي وقال: " قد أوتيت سؤلك يا موسى - عليه السلام - **(4)**، يا مفضل،
ناولني تلك النواة - وأشار بيده إلى نواة في جانب الدار

While one could argue that “***You have been given your request, O Musa.”*** may simply be in reference to verse 20:36 in the Quran.

Given Mufaddal viewing the Babs as prophets, **it seems quite likely that Imam al-Sadiq had referred to Mufaddal by his real name in Adhila (that of prophet Musa)** when Mufaddal needed certainty.

For example - al-Mufaddal had viewed Abu al-Khattab and all 70 followers killed with him, all as being prophets.

(Rijal al-Kashi, vol 2, page 615)

*"On the authority of **al-Mufaddal**:*

*'70 men were killed along with Abi Ismail - meaning Aba al-Khattab - **70 prophets, all of them exclaimed amazement with his [Abu al-Khattab]'s prophethood**'*

قال الكشي: وذكرت الطيارة الغالية في بعض كتبها، عن المفضل أنه قال:
لقد قتل مع أبي إسماعيل - يعني أبا الخطاب - سبعون نبيا كلهم رأى وهلل نبينا فيه

When a Bab asks for certainty from the Imam, the Imam shows him the true reality of things.

(Firaq al-Shi'a, Sa'd al-Ash'ari al-Qummi)

"*They narrated on the authority of Abu al-Khattab that he said I saw Abu Abdullah sitting near the Kaaba, so I said to him: **O my master, show me yourself in your greatness and your malakut.***

He (Imam) said to him (Abu al-Khattab): Do you not believe?

He said: <u>Yes I do, but just to reassure my heart.</u>

He said: ***<u>So he (Imam) stretched out his hand on the earth, and the heavens, the earths, and creatures were in his grip.</u>***

Then he said: I am the corner of the Black Stone, ***and he raised the Kaaba on his finger in the air, and around it were monkeys and pigs.***

The location of the Kaaba then looked like a lake of black tar, then he (Imam) returned it as it was.

Imam said: This is the center of Satan and the shelter of Satan..’’

يا :له فقلت جالسا الحجر في الله عبد أبا رأيت قال أنه الخطاب أبي عن وحكوا
ولكن بلى :قال تؤمن؟ أولم :له فقال وملكوتك، عظمتك في نفسك أرني سيدي
في والخلائق والأرضون السماوات فإذا الأرض على يده فبسط :قال قلبي، ليطمئن
الهواء في إصبعه على رفعه قد البيت فإذا الأسود، الحجر ركن فإني :قال ثم قبضته،
كما رده ثم أسود، قطران بحيرة البيت موضع وإذا وخنازير قردة حوله من وإذا
إبليس ومأوى الشيطان مركز هذا وقال كان،.

The Bab asks for certainty - not out of doubt.

But as in the words of Prophet Ibrahim:

“*And [mention] when Abraham said, "My Lord, show me how You give life to the dead." [Allah] said, "Have you not believed?" He said, "**Yes, but [I ask] only that my heart may be satisfied**."* (2:260)

Ibrahim asked Allah to show him how the dead are revived, not out of doubt.

But only so that his *heart may be satisifed*.

"*And thus did We show Abraham the (**malakut**) realm of the heavens **and the earth that he would be among the certain [in faith]**." (6:75)*

Similar to the case of Abu al-Khattab asking the Imam to show his malakut, Allah showed Ibrahim his malakut so that Ibrahim "***be among the certain [in faith]".***

But since prophets (and thus Babs) are infallible - these stories seemingly portraying our prophets in a critical light (or lessening their stations) mustn't be seen literally.

They are addressed towards the prophets, but the intention is that others listen.

"*Muhammad ibn Yahya has narrated from 'Abd Allah ibn Muhammad from Ali ibn al-Hakam from 'Abd Allah ibn Bukayr from abu 'Abd Allah (a.s.) who has said the following: "**The Holy Quran was revealed in a manner like, 'I speak to you, but it is the neighbor who must listen**.'" It is narrated, in another Hadith, from abu 'Abd Allah (a.s.) who has said the following: "The meaning of 'I speak to you, but it is the neighbor who must listen', is that **whenever Allah, the Most Majestic, the Most Holy, has addressed His prophet in critical expressions they, in fact, are addressed to others and not the Holy Prophet** such as: 'Had We not strengthened your faith you might have relied on them some how, '(17:74) **is addressed to others (not the Holy Prophet)**."'*

Meaning for example, the Imam shows Abu al-Khattab miracles - but the encounter “Do you doubt? No, but just so my heart is eased”.

This is addressed towards Abu al-Khattab, but the real purpose is for other Shi’a who have doubts to learn about the Imams ’ great capabilities.

With that said, we have now observed that the **Babs are body forms of the infallible prophets.**

Examples of such prophet Babs are**:**

Nuh with Jabir, Musa with Mufaddal, Mufaddal & the 12 prophets, and Abu al-Khattab & his 70 followers who died with him)

However - where exactly does that leave us with our main topic of discussion, Ismail?

<u>Chapter 5</u>
Proving The Imamate Of Ismail Ibn Ja'far

Bab of the Qa'im In Al-Ghayba Al-Kubra

Our journey into the Imamate of Ismail necessarily begins with the concept of *al-Ghayba* (the Occultation).

We know from mainstream Shi'i eschatology that Qa'im (Mahdi) has two ghaybas (occultation).

The *shorter* Ghayba القصيرة الغيبة is when the Mahdi goes into occultation, while maintaining contact with his Babs and deputies to manage the Shi'a on his behalf.

The normal Shi'a have a means to contact and learn directly from the Imam, through his Babs.

Meanwhile, the *long* Ghayba الطويلة الغيبة is when the Mahdi ceases from any contact with the Shi'a and does not manage them directly anymore.

Rather, the Imam has contact with only 30 people from the Shi'a – replaced every generation.

(Al-Kafi)

Imam al-Sadiq says:

"It is necessary for the person in charge of this task (Leadership with Divine Authority) to disappear from the public sight and in his disappearance form public sight he must remain away from public. How good is Tayba, the city of Madina, for dwelling ***and living with thirty people is not frightening isolation****.*"

وحشة، من بثلاثين وما قوة، من عزلته في ولابد عزلة من الامر هذا لصاحب لابد
طيبة المنزل ونعم

However, when we dwell into the ahadith of the Babs.

We discover something very crucial – there is a flaw in the normative Shi'i idea that "*the Mahdi ceases from any contact with the Shi'a and does not manage them directly anymore.*"

The hadith of the Bab Mufaddal (whom as we discovered, is a reincarnation of a prophet) reveals to us when the *long Ghayba* (also known as ***al-Ghayba al-Kubra)*** happens –

That the **Imam will appoint a guardian to manage his Imamate to the Shi'a.** Only this guardian will know the Imam's location.

"Narrated al-Mufaddal ibn Umar al-Ju'fi that Abu Abdullah al-Sadiq (as) had said:

'The man of this matter disappears twice. ***One of them lasts so long*** *that some people will say that he has died, some say that he has been killed and others say that he has gone. None of his*

companions will still believe in him except a very few people. ***No one knows his place except the guardian, who manages his matter (i.e, Imamate)****.'*

5 - وأخبرنا أحمد بن محمد بن سعيد، قال: حدثنا القاسم بن محمد بن الحسن بن حازم، من كتابه، قال: حدثنا عبيس بن هشام، عن عبد الله بن جبلة، عن إبراهيم بن المستنير، عن المفضل بن عمر، عن الجعفي، عن أبي عبد الله الصادق (عليه السلام)، قال:
" إن لصاحب هذا الأمر غيبتين: إحداهما تطول حتى يقول بعضهم: مات، وبعضهم يقول: قتل، وبعضهم يقول: ذهب، فلا يبقى على أمره من أصحابه إلا نفر يسير، لا يطلع على موضعه أحد من ولي ولا غيره، إلا المولى الذي يلي أمره

Who is this guardian who has exclusive knowledge of the Imam's location, and manages his Imamate during al-Ghayba al-Kubra?

Our holy Imams says:

"***No one will manage the matter of an Imam, <u>except an Imam like him</u>***"

9- بن إسماعيل، عن سهل، عن بعض أصحابنا، قال: كنت عند الرّضا (عليه السلام) فدخل عليه عليّ بن أبي حمزة وابن السّرّاج وابن المكارة فقال عليّ بعد كلام جرى بينهم وبينه (عليه السلام) في إمامته: إنّا روينا عن آبائك **(عليهم السلام)** أنّ الإمام لا يلي أمره إلاّ إمام مثله

This poses an issue..

We know from the reports of Ahlulbayt that will come back in Raj'a (i.e, coming back to life before Yawm al-Qiyama) - **but not** during al-Ghayba al-Kubra.

And **if they did come back -** how will they manage the Imam's affairs to the Shi'a without us viewing them?

The answer becomes clear:

The Imams could only come back not through their original body forms, **but through the body forms of the Babs.**

The Babs were body forms divested with the Imam's divine authority, such that obedience to the the Bab equaled following the Imam.

To understand how, let us look at the following hadith:

(Al-Kafi, vol 2, page 418)

"I was sitting, and Abu al-Hasan - Musa [al-Kadhim - passed by and with him a sheep.

So I told him: O boy, what exactly is your father [Imam al-Sadiq] doing?

He orders of something and then prohibits us from it.

He ordered us to have tawalla for Abu al-Khattab, then he ordered us to curse and disassociate from him?"

كنت قاعدا فمر أبو الحسن موسى (عليه السلام) ومعه بهمة قال: قلت: يا غلام ما تر
ى ما يصنع أبوك، يأمرنا بالشيء ثم ينهانا عنه، أمرناأننتولى أبا الخطاب ثم أمرنا أ
ن نلعنه ونتبرء منه؟

The reason for the shock of the narrator is not because Abu al-Khattab was a trustworthy person appointed as a mere deputy.

Rather, the Imam ordered to the Shi'a to have tawalla for Abu al-Khattab.

According to Sayyid al-Khoei, "tawalla" in this context means:

(Mu'jam Rijal al-Hadith, vol 15, page 271)

"***Imam al-Sadiq ordered (the Shi'a) to have <u>wilayah for Abu al-Khattab</u>, then ordered his disassociation.***"

منه بالبراءة أمر ثم بولايته، السلام عليه الصادق أمر قد الخطاب أبا أن :وفيها

Wilayah is the spiritual authority reserved only for the Imam himself. It is the authority the Prophet vested in Imam Ali, when he said "whomever I am his mawla, Ali is his mawla".

In essence - wilayah is the authority of divinely appointed Imamate.

However, wilayah for Abu al-Khattab is not that he became a separate Imam.

Rather - he is vested with authority and spiritual leadership **making him the apparent (dhahir) face of the Imam**.

Abu al-Khattab, as Bab of the Imam, **becomes Imam al-Sadiq himself to the Shi'a.** The Imam gives his true orders and teachings to the Shi'a through Abu al-Khattab.

This is analagous to the case of Imam Husayn having appointed Sayyida Zainab as the dhahir Imam (symbolizing Imam al-Sajjad) to the Shi'a after his death, while she represented the true Imam (al-Sajjad) who was hiding his status.

The Shi'a would come to Sayyida Zainab given her position (as dhahir face of Imam), and her answers were attributed to her maintain secrecy over the true source of the knowledge:

Imam al-Sajjad.

(Al-Saduq's Kamal al-Deen vol 1 p 529 & Al-Tusi's Ghayba vol 1 page 254)

"*So I said to her, "Who has he emulated in assigning a woman as his deputy?" "He has emulated al-Ḥusayn b. ʿAlī b. Abī Ṭālib (upon him be peace).* ***al-Ḥusayn b. ʿAlī (upon him be peace) assigned his sister, Zaynab b. ʿAlī b. Abī Ṭālib in the apparent. And the knowledge coming from ʿAlī b. al-Ḥusayn (upon him be peace) was attributed to Zaynab b. ʿAlī in order to maintain secrecy over ʿAlī b. al-Ḥusayn (upon him be peace)."*** *Then she said, "You are the companions [scholars] of narrations. Have you not narrated that the inheritance of the ninth from the sons of al-Ḥusayn b. ʿAlī will be divided in his lifetime?"*

With that said –

By now, the kind reader would have paid attention to my wording of the the Babs as "**body forms**" of prophets – a reincarnation.

But how exactly does the idea of body forms relate to the "***guardian who manages the Qaim's matter***" – as in the hadith of Mufaddal?

To understand how, we must take a look into the ahadith of the *Seven Domes.*

The Seven Domes

<u>Firstly,</u>

The Bab of Imam al-Baqir, Jabir ibn Yazid (whom as we learned is a reincarnation of prophet Nuh), narrates from Imam al-Baqir that –

When the Qa'im descends onto the Earth to rule mankind, he will come from a place which has "***seven domes of light"***.

(Tafsir al-'Ayyashi)

"*Narrated **Jabir ibn Yazid al-Ju'fi (Bab of al-Baqir):***

Abu Ja'far (al-Baqir) said regarding the saying of verse of Allah:

*"Do they await but that Allah should come to them in covers of clouds and the angels [as well] **and the matter is [then] decided**? And to Allah [all] matters are returned." (2:210)*

*He (Imam al-Baqir) said: **<u>The Qa'im descends in seven domes of light, not knowing in which (he is)</u>.***

*When he descends in the back of Kufa, **then this is when he descends (to mankind)**"*

: تعالى الله قول في (السلام عليه) جعفر أبو قال **:**قال جابر عن روي فقد

(اللَّهِ وَإِلَى الْأَمْرُ وَقُضِيَ وَالْمَلَائِكَةُ الْغَمَامِ مِنَ ظُلَلٍ فِي اللَّهُ يَأْتِيَهُمُ أَنْ إِلَّا يَنْظُرُونَ هَلْ
[210 البقرة**]** **(**الْأُمُورُ تُرْجَعُ
الكوفة، ظهر في ينزل حين هو أيّها في يعلم لا نور من قباب سبع في ينزل **:**قال
ينزل حين فهذا**.**

<u>Secondly,</u>

What do the seven domes symbolize in the hadith of the Bab?

Imam al-Sadiq tells us that in the following hadith that:

*"When it will be the day of the resurrection, **seven domes of light..***

In each dome will be the Imam of his era, the people of his era encompassing it"

There will be 7 domes, **<u>consisting of 7 Imams.</u>**

And on the Day of Resurrection, the people of each of the 7 Imams 'time will be kept in the dome of the Imam of his time.

(Tafsir al-'Ayyashi, vol 2, page 19)

"*Narrated Karram:*

I heard Abu Abdullah (al-Sadiq) saying:

When it will be the day of the resurrection, ***seven domes of light****, of green and white sapphire, will draw near.* ***And in each dome will be the Imam of his era, the people of his era encompassing it,*** *their pious one and their immoral one, until they will stand (or: stop) by the gate of the Garden.*

So the Imam of a dome will apprise the first of them with an examination, *and so distinguish the people of his wilayah and his enemy. Then he will start to his enemy and say: You are those who vowed that Allah would not bestow His mercy to them. Enter the Garden, (let there be) no fear upon you today, [saying it] to his companions. So the face of the wrongdoer will darken, and he will distinguish his companions to the Garden, while they say "Our Lord, do not place us with the wrongdoers" (7:47). So when the people of the second dome will look at the paucity of those who enter the Garden, and the abundance of those who enter the Fire, they will fear that they will not enter it. And that is His saying "They enter it not although they so desire" (7:46)."*

يوم كان إذا :يقول السلام عليه الله عبد أبا سمعت :قال (8) كرام عن - 47 (7
قد دهره امام قبة كل في وبيض، خضر يواقيت نور من قباب سبع أقبل القيامة
قبة صاحب أولها فيطلع الجنة، بباب يقفون حتى وفاجرها برها دهره أهل به احتف
لا أقسمتم الذين أنتم :فيقول عدوه على يقبل ثم وعدوه ولايته أهل فيميز اطلاعة
وجه فيسود لأصحابه [يقوله] اليوم عليكم خوف لا الجنة ادخلوا برحمة الله ينالهم
(الظالمين القوم مع تجعلنا لا ربنا) :يقولون وهم الجنة إلى أصحابه (1) فيميز الظالم
لا أن خافوا النار يدخل من وكثرة الجنة يدخل من قلة إلى الثانية قبة أهل نظر فإذا
(يطمعون وهم يدخلوها لم) :قوله ذلك و يدخلوها،

The final hadith we will present on the ***Seven Domes*** is narrated by Dawud ibn Kathir al-Ruqqi, a member of the circle of Abu al-Khattab and Mufaddal.

Dawud being a Bab in his own right, Imam al-Sadiq had made Dawud witness some of the greatest miracles and batin truths ever shown to a Shi'i.

(Rijal al-Kashi, vol 2, page 708)

Dawud al-Ruqqi says:

"*Do you see what the* ***Ghulat speak about Shurtat al-Khamis, narrating from Amir al-Mu'mineen*** *and also his companions on his authority?*

Wallah, (Imam al-Sadiq) showed me greater than that, however he ordered me to never tell anyone"

766 - داود عن بشار، بن الحسين عن الشجاعي، حدثني :قال عيسى، بن طاهر
شرطة عن يذكرون وما الطيارة الغلاة تقول ما ترى :داود لي قال :قال الرقي،
أراني والله فذلك عنه أصحابه يحكي وما السلام عليه المؤمنين أمير عن الخميس
لاحد أذكره لا أن أمرني ولكن منه، أكبر.

In one of these supernatural encounters, the Imam takes Dawud to another world.

Accompanying both Imam al-Sadiq and Dawud were **the Imam's sons Ismail and Musa.**

In this world, Dawud bore witness to the seven majestic domes of the Imam.

(Uyyun al-Mu'jizat [most commonly attributed to Sayyid al-Murtada], page 82-84)

"*On the authority of Dawud ibn Kathir Al-Ruqi, he said:*

We were in the house of Abu Abdullah and we were discussing the virtues of the prophets, so he (Imam al-Sadiq) answered us:

'By God, God did not create a prophet except that Muhammad, may God bless him and his family, was better than him.'

Then he (al-Sadiq) took off his ring, put it on the ground, and spoke something, then the earth split apart and parted with the power of God Almighty.

Suddenly, we are in a salty sea, in the middle of it is a green ship made of green aquamarine gemstone. In the middle of the gemstone is a dome of white pearl. Around it, is a green house with the inscription:

'There is no god but God, Muhammad is the Messenger of God, Ali is the Commander of the Faithful. ***Give goodtidings to the Qa'im – for he fights the enemies, grants aid to the believers and the Almighty helps him through the angels in the of stars in the sky.****'*

Then Imam al-Sadiq spoke with some words, and the sea water erupted and rose with the ship.

He (Imam) said:

Enter it, so we entered the dome that was in the ship, and ***there were four chairs carved in the colors of jewels.***

Imam al-Sadiq sat on one of them, and he made me sit on one, ***and Musa (ibn Ja'far), and Ismail (ibn Ja'far), each of them sat on a chair.***

Then he, peace be upon him, said to the ship:

I will walk with the power of God Almighty, and it proceeded in the salty sea between the mountains of pearls and rubies, then he put his hand into the sea, and took out pearls and rubies, and he said:

O Dawud, if you want this world, then take your need (from jewelery).

I (Dawud) said: 'O my master, I have no need in dunya.'

So he (Imam) threw the pearls and rubies into the sea, stuck his hand inside the water, and took out musk and amber.

He smelled it (the musk and amber), made me smell it, ***and made Musa and Ismail smell it.***

Then he threw it into the sea, and ***the ship sailed until we reached a great island, between that sea****, and behold, there were domes of white pearls, furnished with fine silk and brocade, on which were purple curtains, surrounded by angels.*

I said: ***My master, who are these domes for****?*

He (Imam) said:

To the imams from among the progeny of Muhammad (peace be upon him).

Whenever an Imam's soul exits his body, he will come to this place until the known time mentioned by God Almighty.

*So he (Imam) said: '****Get up so we may greet Amir al-Mu'mineen****.'*

So we got up and stood at the door of one of the decorated domes, which is the tallest and greatest, and we greeted the Commander of the Faithful (peace be upon him) while he was sitting in it.

Then we went to another dome and greeted al-Hasan ibn Ali, and another dome next to it and greeted al-Husayn ibn Ali.

And we went to another dome - in it were Ali ibn Al-Husayn (peace be upon him) and then Muhammad ibn Ali (peace be upon him), each of them in an ornately decorated dome.

Then he (Imam) went to a structure on the island and we went with him, and saw a great dome made of white pearls decorated with art of brushes and curtains, and there was a bed of gold studded with all kinds of jewels.

So I (Dawud) said: ***O my master, who is this dome for?***

*He (Imam) said: ‘ **<u>To the Qa’im from us Ahlulbayt, Sahib al-Zaman (the Mahdi)’, then he pointed to something</u>** with his hand and spoke something.*

Suddenly, we were above the ground in Medina in the house of Abi Abdullah Jaafar ibn Muhammad Al-Sadiq

He (Imam) took out his ring and sealed the earth between his hands, so I did not see in it a crack or a gap’’

بن داود عن مهران بن علي عن :المرتضى السيد إلى المنسوب المعجزات عيون
عليه فقال الأنبياء فضائل نتذاكر ونحن الله عبد أبي منزل في كنا :قال الرقي كثير
ثم منه، أفضل وآله عليه الله صلى ومحمد إلا نبيا الله خلق ما والله :لنا مجيبا السلام
بقدرة وانفرجت الأرض فانصدعت بشئ، وتكلم الأرض، على ووضعه خاتمه، خلع
خضراء زبرجدة من خضراء سفينة وسطه في عجاج، ببحر نحن فإذا وجل، عز الله
الله، إلا إله لا عليها مكتوب خضراء دار حولها بيضاء، درة من قبة وسطها في
ويغيث الأعداء، يقاتل فإنه القائم بشر المؤمنين، أمير علي الله، رسول محمد
الله صلوات تكلم ثم السماء، نجوم عدد في بالملائكة وجل عز وينصره المؤمنين
في التي القبة فدخلنا ادخلوها، :فقال السفينة، مع وارتفع البحر ماء فثار بكلام عليه
وأجلسني أحدها، على هو فجلس الجواهر، ألوان من كراسي أربعة فيها فإذا السفينة
ثم كرسي، على منهما واحد كل وإسماعيل السلام عليه موسى وأجلس واحد، على
جبال بين عجاج بحر في فسارت تعالى الله بقدرة سيري :للسفينة السلام عليه قال
كنت إن داود يا :فقال وياقوتا، دررا وأخرج البحر، في يده أدخل ثم واليواقيت، الدر
البحر في به فرمى الدنيا في لي حاجة لا مولاي يا :فقلت حاجتك، فخذ الدنيا تريد
وإسماعيل موسى وشمم وشمني، فشمه وعنبرا، مسكا وأخرج البحر في يده وغمس
جزيرة إلى انتهينا حتى السفينة وسارت البحر في به رمى ثم السلام، عليهما
بالسندس مفروشة الأبيض، الدر من قباب فيها وإذا البحر، ذلك بين فيما عظيمة،
أقبلوا إلينا، نظروا فلما بالملائكة، محفوفة الأرجوان، ستور عليها والإستبرق،
:فقال القباب؟ هذه لمن مولاي :فقلت بالولاية، له مقرين بالطاعة، له مذعنين
الوقت إلى الموضع هذا إلى صار امام قبض كلما (ص) محمد ذرية من للأئمة فقال
المؤمنين أمير على نسلم حتى بنا قوموا (ع) قال ثم تعالى الله ذكره الذي المعلوم
(ع)

أمير على وسلمنا وأعظمها اجلها وهي المزينة القباب إحدى بباب ووقفنا وقام فقمنا
على وسلمنا فسلم معه وعدلنا أخرى قبة إلى عدل ثم فيها قاعد وهو (ع) المؤمنين
ثم (ع) علي بن الحسين على فسلمنا بإزائها قبة إلى منها وعدلنا (ع) علي بن الحسن
مزينة قبة في منهم واحد كل (ع) علي بن محمد على ثم (ع) الحسين بن علي على
بيضاء درة من عظيمة قبة فيها وإذا معه وعدلنا بالجزيرة بنية إلى عدل ثم مزخرفة
فقلت الجواهر بأنواع مرصع ذهب من سرير فيها وإذا والستور الفرش بفنون مزينة
بيده اومى ثم (ع) الزمان صاحب البيت أهل منا للقائم فقال القبة هذه لمن مولاي يا
محمد بن جعفر الله عبد أبي منزل في بالمدينة الأرض فوق نحن وإذا بشئ وتكلم
فرجة ولا صدعا فيها أر فلم يديه بين الأرض وختم خاتمه واخرج (ع) الصادق

An Evaluation

Something becomes immediately clear.

Imam al-Sadiq invited Dawud (a Bab and thus prophet) to trip so that he can be a witness to the next Imam. This next Imam would be the Qa’im.

For one, the hadith mentions seven Imams:

‘My master, who are these domes for*?*

He (Imam) said:

To the imams from among the progeny of Muhammad (peace be upon him)...

So we got up and stood at the door of one of the decorated domes, which is the tallest and greatest, and we greeted the ***Commander of the Faithful*** *(peace be upon him) while he was sitting in it.*

*Then we went to another dome and greeted **al-Hasan ibn Ali**, and another dome next to it and greeted al-Husayn ibn Ali.*

And we went to another dome - *in it were **Ali ibn Al-Husayn** (peace be upon him) and then **Muhammad ibn Ali** (peace be upon him), each of them in an ornately decorated dome.*

Then he (Imam) went to a structure on the island and we went with him, and saw a great dome made of white pearls decorated with art of brushes and curtains, and there was a bed of gold studded with all kinds of jewels.

*So I (Dawud) said: **O my master, who is this dome for?***

*He (Imam) said: **'To the Qa'im from us Ahlulbayt, Sahib al-Zaman (the Mahdi)', then he pointed to something** with his hand and spoke something.."*

<u>Let's count the domes of the Imams mentioned:</u>

1. Imam Ali (Amir al-Mu'mineen)
2. Al-Hasan
3. Al-Husayn
4. Al-Sajjad
5. Al-Baqir
6. Al-Sadiq (inferred by virtue of every Imam having one)
7. The Qa'im

This confirms to the hadith of Jabir which recounts that, "***<u>The Qa'im descends in seven domes of light, not knowing in which (he is)</u>".***

And the hadith Karram from Imam al-Sadiq which states that,

"*When it will be the day of the resurrection*, ***seven domes of light..***

In each dome will be the Imam of his era, the people of his era encompassing it"

The seven domes consists of seven Imams.

The hadith of Dawud which present makes it even clearer that the **seventh Imam is the Qa'im** (and to whom belongs the 7th dome).

If there are Seven Domes for Seven Imams (as confirmed by the hadiths of the Babs Jabir, Dawud and the hadith of Karram) –

This would conform to what Imam al-Sadiq said about the Imams being 7, and his successor (the 7th) will be the Qa'im.

(Al-Usul al-Sitta 'Ashr, pge 91)

"*From among us (Imams) after the Prophet will be seven awsiya '(trustees to the will of the Prophet - Imams, upon whom obedience has been made obligatory. The seventh of them is the Qa'im*, *if Allah the Mighty and Wise wills he will come soon, and if He wills he will come later, and He is the Mighty and Wise.*

Then, after the Qa'im there will be eleven Mahdis from the progeny of Husayn."

I narrator said: "May my soul be your sacrifice! Tell me who this Seventh Imam will be? He said this three times.

Imam al-Sadiq replies:

*"**<u>After me will be your Imam, after me will be your Qa'im</u>**."*

له انشاء القائم سابعهم طاعتهم مفترضة ائمة اوصياء سبعة صم الرسول بعد منا ان احد القائم بعد ثم الحكيم العزيز وهو يشاء ما ويؤخر يشاء ما يقدم حكيم عزيز الله ان مراة ثلث قلت امرك فداك الله جعلني السابع من فقلت الحسين ولد من مهديا عشر قائمكم ثم امامكم بعدي ثم قال.

In fact, this was the purpose of the whole trip and the running motif through it.

From the beginning of the story, when the four (Al-Sadiq, Ismail, Musa, and Dawud) enter the ship taking them to this other world.

We notice the the following writing engraved:

"Give goodtidings to the Qa'im – for he fights the enemies, grants aid to the believers and the Almighty helps him through the angels in the of stars in the sky."

The purpose of the trip was to give goodtidings to the Qa'im, that he is in fact the Qa'im and thus, prepare him for his ghayba (occultation).

This means that the **Qa'im is among the four individuals present on the trip.** Who are they?

1. Imam al-Sadiq
2. Dawud
3. Ismail
4. Musa

Imam al-Sadiq is the 6th Imam, thus he cannot be the Qa'im.

Dawud is a Bab, a prophet (not from the dhahir lineage of Ja'far) - cannot be the Qa'im

Thus, we are left with two possible candidates for Qa'imhood:

Ismail al-Amin and Musa al-Kadhim, sons of Ja'far al-Sadiq.

As we discovered in previous chapters, both were given designations of Imamate.

Only one of them can be the Qa'im, the other – his designation (as Imam) must necessarily be seen in the light of Babhood, as in the hadith of Mufaddal:

"No one knows his (the Qa'im's) place except the guardian, who manages his matter (i.e, Imamate)."

The Bab of the Imam manages the true Imam's Imamate, without free will.

Similar to how Abu al-Khattab managed Imam al-Sadiq's Imamate – to the extent the Imam ordered the Shi'a to have ***wilayah*** to Abu al-Khattab.

And how Sayyida Zainab was appointed to lead the Shi’a on behalf of the Imam.

Both Abu al-Khattab and Sayyida Zainab were the ***dhahir*** (public) Imams appointed to act behalf of the hidden true Imam.

So in the case Ismail and Musa:

Who is the true Imam and who is the Bab, the dhahir Imam?

Let us put them both to a test to ascertain this!

So who is is the most likely contendor for true 7th Imam and Qa’im?

Let’s find out!

Firstly, to answer this – we resort to the concept of **natiq and samit** Imam.

The following hadith is narrated by Abi Dhar and Salman al-Farsi (Bab of Imam Ali).

Given Salman's Babhood, the criterion given ascertains objective truth.

We know from the hadith for the time period of every single Imam, ***there must be a natiq and samit****.*

(Bihar al-Anwar, vol 26, page 4)

"*And I (Imam Ali) became the holder of the Prophet's wasiya as Al-Murtada, and Muhammad became the natiq (Imam), and I became the samit (Imam).*

In every time period, there must be a natiq and samit*."*

لا وإنه الصامت، أنا وصرت الناطق، محمد وصار المرتضى، وصيه أنا وصرت
الم محمد صار ياسلمان وصامت، ناطق فيه يكون أن الاعصار من عصر كل في بد
قوله وذلك الهادي، أنا وصرت نذر:

With that said, we know that Imam al-Sadiq began his Imamate in 733 CE.

Meanwhile, Imam al-Kadhim was born in 745 CE.

During the whole time Imam al-Sadiq was Imam, Ismail was alive – as evident by Ismail being alive during the time of al-Baqir.

(Sayyid Ibn Tawus' al-Aman min Akhtar al-Asfar, p 52)

"**Ismail ibn Ja'far** said to me: **Abu Ja'far Muhammad ibn Ali al-Baqir**, peace be upon them both, said to me: "**O my son**, he who had awakened in the morning and had an aqeeq ring, stamped with it in his right hand. Then, before he saw anyone, he turned his lobe to the sole of his palm and recited: We sent it down on the Night of Decree to the end of it."

Now if al-Kadhim were the true heir to Imamate, there are 12 years where there is a samit Imam unaccounted for!

If Imam al-Sadiq went 12 years without a samit Imam, he is not in fact an Imam.

That means – there 12 years where there is a samit Imam unaccounted for!

If Imam al-Sadiq went 12 years without a samit Imam, he is not in fact an Imam.

Unless, between the two people (Ismail and Musa) whom ahadith suggest were appointed –

Then it is Ismail who was the true Imam, and Musa al-Kadhim the Bab and dhahir Imam.

Second, the dhahir signs of Imamate prove Ismail – meaning, he possessed *al-Wasiya al-Dhahira.* (The public / dhahir wasiya)

As mentioned in previous chapters –

Anyone who does not have these criteria, according Imam al-Sadiq, **is not in fact an Imam.**

(Al-Kafi, vol 1, page 284)

"*Narrated Abdul 'Ala ibn A'yan narrated:*
I asked al-Sadiq about the ***criteria to disprove one who falsely claims to be a Trustee of the Divine Leader.***

The Imam said, 'There are three signs which should all exist in anyone who truly claims to be a Trustee of the Divine Leader. ***He should be the closest to the Divine Leader.*** *He should possess the Prophet's armaments and he should be so clearly the one declared by the* ***Divine Leader to be his Trustee that when you enter Medina and ask the children or the common people about whom the Divine Leader has established as his Trustee, everyone refers to him"***

Let's tackle the portion which says:

"***When people come to the common people asking about whom the Divine Leader has established as his Trustee, everyone refers to him"***

This criterion definitely does not apply to Musa al-Kadhim, as after the death of al-Sadiq –

The topmost scholars such as Hisham ibn Salim and Mu’min al-Taqq, in addition to the people in general.

They all agreed that Abdullah al-Aftah son of Ja’far al-Sadiq was the Imam!

“On the authority of Hisham ibn Salim, he said:

We were in Madina after the death of Abu Abdullah (al–Sadiq)

At that time myself (Hisham ibn Salim), Mu’min al-Taq and Abu Ja’far, <u>and the people in general were in consensus that Abdullah was in charge of the Imamate after his father.”</u>

رجال الكشي: جعفر بن محمد، عن الحسن بن علي بن النعمان، عن أبي يحيى عن
هشام بن سالم قال: كنا بالمدينة بعد وفاة أبي عبد الله عليه السلام أنا ومؤمن الطاق و
أبو جعفر والناس مجتمعون على أن عبد الله صاحب الامر بعد أبيه،

However, **neither al-Kadhim nor Abdullah could be the Imam of the dhahir wasiya.**

Because after the death of Ismail, Imam al-Sadiq voided the dhahir wasiya by making his sons equal and including the Caliph al-Mansur as the first person in his wasiya.

(Al-Kafi, vol 1, page 310)

“***Imam al-Sadiq gave his wasiya to Abu Ja'far al-Mansur (the caliph), Abdullah, Musa (ibn Ja'far al-Sadiq), and Muhammad ibn Ja'far (slave of Imam al-Sadiq)***

Abu Ja'far (al-Mansur) said: “These people are not susceptible to be killed (by me)”

أوصى أنه ذكر أنه إلا هذا من بنحو سويد بن النضر عن أبيه، عن إبراهيم، بن علي
يه عبدالله عبد لأبي مولى بنجعفر ومحمد وموسى الله وعبد المنصور جعفر أبي لى إ
سبيل هؤلاء قتل إلى ليس :جعفر أبو فقال :قال سلام ال

However, **who conformed to the dhahir wasiya before it was abolished?**

Ismail!

The scholars and common people saw Ismail as the heir to his farher.

As Shaykh al-Tusi said:

“***The people used to believe Ismail ibn Ja'far was the Imam after his father.***

When he died, they knew the falsehood of that and they believed in the Imamate of Musa (a)...”

علموا مات فلما أبيه، بعد الامام أنه جعفر بن إسماعيل في يظنون كانوا الناس فإن
بن محمد إمامة يظنون كانوا وهكذا السلام، عليه موسى إمامة وتحققوا ذلك بطلان
ظنوه ما بطلان علموا أبيه حياة في مات فلما أبيه، بعد علي

Additionally (as mentioned previously), Ismail was the closest person to his father.

(Al-Kafi, vol 1, page 315)

"[Rasul Allah tells Imam al-Kadhim in a ru'yah (vision)]:

If choice of Imam was based on love, then Ismail was more beloved to your father than you [O Musa ibn Jafar]. *But that (your choice for Imamate) was from Allah."*
ولو كانت الإمامة بالمحبة لكان إسماعيل أحب إلى أبيك منك ولكن ذلك من الله عز وجل

And finally, he was the the eldest son of Imam al-Sadiq's children.

(Al-Kafi, vol 1, page 284)

Al-Ridha says:

"For the Imam there are certain signs. ***Of such sign one is that he must be the eldest son of his father***."

Shaykh al-Mufid says:

(Al-Irshd, vol 2, page 209)

"***Ismail was the eldest of his siblings****, and his father (al- Sadiq) was extremely loving and caring of him"*
وكان إسماعيل أكبر إخوته، وكان أبوه عليه السلام شديد المحبة له والبر به

Thus, the criteria for the dhahir wasiya (which separates the true Imam from false one) applies to Ismail exclusively.

Thus, it further corroborates **Ismail is the true Imam and Qa'im (final Imam)**, as none could abide to the dhahir signs of Imamate after him.

For example:

Even if, say, al-Ridha is the eldest son of his father – his Imamate cannot be established because al-Kadhim's Imamate was not established on that criterion.

The dhahir wasiya was prevents the possibility of true Imamate after Ismail, the Qa'im.

Third, Ismail clearly showed himself as Imam.

As mentioned on page 46, when the Shi'a went Imam al-Sadiq to resolve their dispute, he refused.

Then they to Ismail to resolve:

Ismail replies: "***You all have rights over us as we have rights over you all. By Allah, you are not quicker to fulfill our rights, than we are to fulfill your rights!'."***

Ismail portrays himself, to be just like Imam al-Sadiq as part of the infallible Ahlulbayt designated to resolve people's disputes over all the people.

That he and Imam al-Sadiq are quick to fulfill people’s rights - i.e, give them fatwas.

Whereas the Imams have rights over the people which people tend to not fulfill.

Then Ismail goes onto give a fatwa after reproaching those Shi’a.

Thus, Ismail seeing himself as an Imam is another criterion to ascertain his Imamate.

Fourth, Ismail resembles his father al-Sadiq very closely.

He resembles al-Sadiq too much almost as if they are both Imams of the same mind and logic.

Let us explore how:

- Hadith #1 - Imam al-Sadiq

(Al-Kafi, vol 6, page 397)

“Abu Abdillah (al-Sadiq) peace be upon him, said:

I wanted to sell goods to Yemen**, so I came to Abu Jaafar (al-Baqir), peace be upon him, and said to him: **I want to entrust Fulan with buying me merchandise, and he said to me: Did you not know that he drinks alcohol?

I (al-Sadiq) said: The believers reported to me that (he does drink alcohol)

He (al-Baqir) said: Believe them, because Allah says: He believes in God and believes in the believers.

Then he said: ***If you sold him out, and your merchandise was tarnished or lost, it is not for you to God Almighty to reward you nor replace you.***

(Imam al-Sadiq says): ***After this, I gave him (the alcohol drinker) money for merchandise, and he lost it, so I prayed to God Almighty to reward me.***

Imam al-Baqir then said: My son, Allah will not replace you.

I (al-Sadiq) said to him: Why?

*He (the Imam said): "****Allah says 'Do not entrust the weak-minded with your wealth which Allah has made a means of support for you', and you do know anyone more weak-minded than the drinker of alcohol?"***

وقال أبو عبد الله عليه السلام: إني أردت أن أستبضع بضاعة إلى اليمن فأتيت أبا ج
عفر عليه السلام فقلت له: إنني أريد أن أستبضع فلانابضاعة فقال لي: أما علمت أنه
يشرب الخمر فقلت: قد بلغني من المؤمنين أنهم يقولون ذلك فقال لي صدقهم فإن ال
له عز وجل يقول: يؤمن باللهويؤمن للمؤمنين، ثم قال: إنك إن استبضعته فهلكت أو
ضاعت فليس لك على الله عز وجل أن يأجرك ولا يخلف عليك فاستبضعته فضيعها
فدعوت الله عز وجل أن يأجرني، فقال: يا بني مه ليس لك على الله أن يأجرك ولا
يخلف عليك قال: قلت له: ولم؟ فقال لي: إن الله عز وجل يقول:
" ولا تؤتوا السفهاء أموالكم التي جعل الله لكم قياما *(1)*
فهل تعرف سفيها أسفه من شارب الخمر، قال: "

- *Hadith #2 - Ismail ibn Ja'far*

(Al-Kafi, vol 5, page 299)

"Hariz said: Ismail the son of Abi Abdillah (al-Sadiq) had dinars and a man from Quraysh wanted to set out to Yemen, so Ismail said: O father, ***Fulan wants to set out to Yemen and I have some dinars do you think I should give them to him to buy me goods from Yemen?***

Abu Abdilah (a) said: O my son ,has it not reached you that he drinks alcohol? Ismail said: this is what the people say, he said: O my son, do not do that, ***<u>but Ismail disobeyed his father and gave the dinars to him so he (that man) lost it all and did not give anything of them (back) to him.</u>***

So Ismail went out and it was decreed that Abu Abdullah, peace be upon him, performed Hajj and Ismail performed Hajj that year, ***so he began to circumambulate the House and say: O God, reward me or replace (my money).***

Abi Abdilah (al-Sadiq) held Ismail and said: It is not God you to reward or to replace (your money).

He (al-Sadiq) said: O my son, Allah says in his book: "He believes in God and believes in the believers" (9:61)

So if the believers testify to you, believe them and do not trust the alcohol-drinker with money. As Allah says 'Do not entrust the weak-minded with your wealth which Allah has made a means of support for you', and do you know anyone more weak-minded than the drinker of alcohol?"

38
لإسم كانت :قال حريز عن حماد، عن عمير، أبي ابن عن أبيه، عن علي، :الكافي -
:إسماعيل فقال اليمن إلى أنيخرج قريش من رجل وأراد دنانير الله عبد أبي بن اعيل
إليه أدفعها أن أفترى دينارا وكذا كذا وعندي اليمن إلى الخروج يريد فلانا إن أبه يا
يش أنه بلغك أما بني يا :السلام عليه الله عبد أبو فقال اليمن؟ بضاعةمن بها لي يبتاع
.لاتفعل بني يا :السلام عليه فقال الناس، يقول هكذا :إسماعيل فقال الخمر؟ رب
إسماعي فخرج منها، بشئ يأته ولم فاستهلكها دنانيره إليه ودفع أباه إسماعيل فعصى
بالب يطوف فجعل السنة تلك وحجإسماعيل حج السلام عليه الله عبد أبا أن وقضي ل
من بيده فهمزه السلام عليه الله عبد أبو فلحقه علي، واخلف آجرني اللهم :ويقول يت
يخلف ولا يؤجرك أن لك ولا هذا، الله على لك ما والله فلا يابني مه :له وقال خلفه،
.فائتمنته الخمر يشرب أنه بلغك وقد عليك،
بن يا :فقال يقولون الناس سمعت إنما الخمر يشرب أره لم إني أبه يا :إسماعيل فقال
ويؤمنللمؤمنين بالله يؤمن " :كتابه في يقول وجل عز الله إن ي
ش تأتمن ولا فصدقهم المؤمنون عندك شهد فإذا للمؤمنين، ويصدق لله يصدق :يقول
" أموالكم تؤتواالسفهاء ولا " كتابه في يقول وجل عز الله فان الخمر ارب
يش ولا خطب، إذا يزوج لا الخمر شارب إن الخمر، شارب من أسفه سفيه فأي *(1)*
ائتمنه للذي يكن لم فاستهلكها أمانة على فمنائتمنه أمانة، على يؤتمن ولا شفع، إذا فع
.(2) عليه يخلف ولا يؤجره أن الله على

Given that the holy Imams are infallible from great and small sins (the disobedience of an Imam evidently such a sin) –

Neither al-Sadiq nor Ismail could have disobeyed their fathers.

Rather, the likely scenario is that al-Baqir wanted to hide al-Sadiq’s future Imamate by portraying him as ‘disobedient – ’in a staged situation.

Similarly, given how eerily similar the situation of Ismail is to Imam al-Sadiq’s with al-Baqir.

It is undoubtable that al-Sadiq created this staged situation to hide the Imamate of Ismail by portraying him as disobedient.

(Kamal al-Deen, vol 1, page 98)

"I asked Aba Abdilah (al-Sadiq) about Ismail.

*He said: '**He is disobedient, and thus does not resemble me nor anyone of my forefathers"***

الع يحيى بن محمد حدثنا :قال - عنه الله رضي - المتوكل بن موسى بن محمد حدثنا
م عن يزيد، بن يعقوب الأشعري،عن عمران بن يحيى بن أحمد بن محمد عن طار،
إسم عن السلام عليه الله عبد أبا سألت :قال راشد بن الحسن عن عمير، أبي ابن حمد
فقال اعيل:
آبائي من أحدا يشبه ولا يشبهني لا عاص،

Fifth, Ismail was deputized by Imam al-Sadiq.

As opposed to Musa al-Kadhim who did not experience such a task in Imam al-Sadiq's life.

In particular – Imam al-Sadiq deputized Ismail to perform qisas (execution) on the killer of Imam al-Sadiq's representative al-Mu'ala ibn Khunays.

This shows that since Imam al-Sadiq was *Wali al-Dam* ولي الدم – the guardian over al-Mu'ala in terms of seeking revenge for his death, per shari'a.

Then Imam al-Sadiq appointing Ismail to execute Muala's killer shows that **Ismail is the executor of al-Sadiq's will.**

Because he was the one appointed by al-Sadiq to kill Muala's killer.

(Rijal al-Kashi, vol 2, page 675)

"*When the death of al-Mu'ala was reported to Aba Abdilah [al-Sadiq] he went entered upon Dawud ibn Ali (the governor) with Ismail his son (i.e, al-Sadiq's son) behind him).*"

Upon knowing the details of the killer of his representative, the Imam told his son Ismail:

O, Ismail. Take care of the matter (qisas):

Ismail left, taking his sword and killed him (the killer of al-Mu'ala) in his majlis."

قال: فلما بلغ ذلك أبا عبد الله عليه السلام خرج يجر ذيله حتى دخل على داود بن ع
لي، وإسماعيل ابنه خلفه
قال يا إسماعيل شأنك به: قال فخرج إسماعيل والسيف معه حتى قتله في مجلسه.

Thus, Ismail evidently being the executor of Imam Jafar's will is another sign of his Imamate.

Sixth, the holy Babs and the dhahir Imams after Ismail recognized Ismail as the Imam.

(Rijal al-Kashi, vol 2, page 618)

"So Hammad said:

I said to Ismail ibn 'Amir (the narrator) ***What called you to say, 'And Ismail (ibn Ja'far) after you?'***

He said: Al-Mufaddal ibn Umar ordered me."

بن حماد عن عمير، أبي ابن عن عيسى، بن محمد حدثني :قال حمدويه، حدثني
فوصفت السلام، اللهعليه عبد أبي على دخلت :قال ،عامر بن إسماعيل عن ،ن عثما
فقال بعدك، من إسماعيل :فقلت إليه، انتهيت حتى ئمة: الأ إليه
من وإسماعيل تقول أن إلى دعاك وما لإسماعيل فقلت :حماد فقال فلا، ذا أما
ع بن المفضل أمرني :قال. بعدك؟

(Al-Tusi's Ghayba, vol 1, p 224)

Narrated Dawud ibn Hashim Al-Ja'fari (Bab of Imams al-Jawad and al-Hadi):

"*Yes, Abu Hashem, Allah did badaa' to Abi Ja'far (Muhammad ibn Ali al-Hadi, and put in his place Abu Muhammad (al-Hasan al-Askari).*

Just like Allah did badaa' in Ismail after Abu Abdullah (al-Sadiq), peace be upon him, indicated him (as successor) and appointed him."

في لله بدا كما محمد، أبا مكانه وصير جعفر أبي في تعالى لله بدا هاشم أبا يا نعم
ونص السلام عليه الله عبد أبو عليه دل بعدما إسماعيل

If one would argue that if the Imams after Ismail are mere Babs, then the above hadith is no longer narrated by a Bab.

That is incorrect, as Mufaddal (the Bab of al-Sadiq) had his own Bab:

(Tibb al-A'immah)

"*Narrated from* ***Muhammad ibn Yahya al-Babi***

And he was the Bab to Mufaddal ibn Umar

And Mufaddal ibn Umar was Bab to Abi Abdullah al-Sadiq (as)"

عن محمد بن يحيى البابي (1) - وكان بابا للمفضل بن عمر وكان المفضل بابا لأبي عبد الله الصادق عليه

I digress.

(Rijal al-Kashi)

Imam al-Ridha tells the Waqifa, confirming the Imamate of Ismail:

"*Your scholars and elders used to praise Ismail, whilst seeing him drink so and so (i.e, wine). And still - they called him, 'The one who is best qualified for Imamate.'*

[Thus, how could you believe me not holding dhahir signs of Imamate as disqualifying me from Imamate?]

They (Waqifa) said: "Ismail was not included in the wasiya (will of his father), [so we cannot judge him as Imam]."

*Imam al-Ridha said: '****He (Ismail) was put into the will of his father as manager of the Sadaqat*** *(the property Imam Ali won*

control over in case against his uncle al-Abbas, and only Imams managed it until the state later seized it).

And he (Ismail) was an Imam *"*

فيقولون وكذا كذا يشرب يرونه وهم إسماعيل في يقولون وكبراؤكم مشيختكم وكان
كتاب في أدخله كان قد : فقال ، الوصية في أدخله يكن لم إسماعيل قالوا . أجود هو :
إماما وكان الصدقة

Thus, the Imamate of Ismail is attested both by the Babs and later dhahir Imams.

Seventh, the **Ghayba of Ismail** is attested in our scripture.

Now going back to the signs of the Qa'im, a chief one is that would be said that he died while he had not in fact died.

(Al-Ghayba, vol 1, page 84)

"*Narrated Abu Basir from Imam al-Sadiq:*

The resemblance (of the Qa'im) with Isa is that it ***would be said regarding him that he has died but he had not died****.."*

وأما يمت ولم مات :فيقال عيسى (3) [من] وأما

Who was thought to have died but was seen after his death?

Again - Ismail!

(Al-Usul al-Sittat 'Ashar, p 197)

“***<u>He (Imam al-Sadiq) said that a Shaytan has been captivated by my son Ismail, posing in his image as a test (from Allah) to the people</u>.*** *And that a shaytan does not appear in the image of a prophet or a successor of a prophet.*

<u>So whomever tells you from the people that my son Ismail is alive and not dead</u> *- that is Shaytan taking the image of Ismail.*

<u>I continued bequesting Allah to bring my son Ismail back to life and that he be the Imam after me, but my Lord refused that.</u>

And this matter is not that a man among us can choose however he wants. Rather, that is a covenant from God, the Mighty and Sublime, that He entrusts to whomever He wills, ***so God willed that Musa my son become my successor, and he refused to be Ismail.***

<u>And if Shaytan were to try to take the image of my son Musa - he will never be able to, ever.”</u>

يت لا وانه الناس به ليفتن صورته في يتصور إسماعيل بابني ولع قد شيطانا إن قال
لم حي ابني إسماعيل ان منالناس لك قال فمن نبي وصي ولا نبي صورة في صور
وجل عز الله إلى ابتهل زلت ما إسماعيل صورة في له تمثل الشيطان ذلك فإنما يمت
لي شئ هذا وان ذلك ربى فأبى بعدي من القيم ويكون لي يحييه ان ابني فيإسماعيل
ي من إلى يعهده وجل عز الله من ذلكعهد وإنما يشاء حيث يضعه منا الرجل إلى س
يتم ان الشيطان جهد ولو إسماعيل يكون أن وأبى ابني موسى يكون أن الله فشاء شاء
أب عن الحلبي علي بن محمد عن زيد لله والحمد ابدا ذلك على قدر ما بابنيموسى ثل
كانت له قلت قال ع الله عبد ي

We see in this hadith that Imam al-Sadiq argued that Ismail is dead.

That the person seen by the people (after Ismail’s death) who has Ismail’s image, is not Ismail himself.

But a shaytan taking Ismail’s image!

Imam al-Sadiq reaffirms that Ismail is dead and had it not been for his death - he would be the Imam:

“I continued bequesting Allah to bring my son Ismail back to life and that he be the Imam after me, but my Lord refused that.”

Who instead of Ismail was the Imam - Imam al-Sadiq says?

His son Musa.

“So God willed that Musa my son become my successor, and he refused it to be Ismail.

And if Shaytan were to try to take the image of my son Musa - he will never be able to, ever.”

Now, Imam al-Sadiq in this hadith rests the legitimacy of Musa as the Imam in lieu of Ismail on the idea that shaytan took the image of Ismail.

But that he cannot take the image of Musa.

Is that the case however?

Muhammad ibn Bashir, a heretical Shi'i preacher (who believed himself to be a reincarnation of a prophet), brings back the image of Imam al-Kadhim even after al-Kadhim's death to prove his claim.

Those who knew Imam al-Kadhim before his death, assumed the image shown by Ibn Bashir is truly al-Kadhim.

(Rijal al-Kashi, vol 2, page 778)

"*So he (Muhammad b Bashir) used to say to his companions:* ***Abu al-Hasan is with me, so if you would like to see him and identify him, and to prove that I am a prophet. Come, I will present him to you****.*

He used to bring them to his house, holding a folded image, and ask:

Do you see anybody residing in the room, or see in it anybody except you and me?

They say: No, and there is no one in the house.

So he (Ibn Bashir) says: Go out, and they go out of the room, so he is behind the curtain (i.e, he is facing the audience).

He lowers the curtain between him and them.

Then he presents that image, raises the curtain between him and them.

And then the image becomes standing and a person appears looking like Abu Al-Hasan (al-Kadhim), peace be upon him, and they do not deny anything from him (i.e, that it is actually the Imam).

He (Ibn Bashir) stands near him, and he shows them - through magic - that he is talking to him and engaging in secret conversation.

Then he winks to them (the audience) to step away, and closes the curtain and reopens, and they do not see anybody there.

Abu Amro (al-Kashi) says: Muhammad ibn Isa narrated this story, and so did Yunus ibn Abd al-Rahman..''

9) نبي وأنني وتعلموه تروه أن أحببتم فان عندي الحسن أبا إن :لأصحابه يقول فكان
(لهم فيقول معه والصورةمطوية البيت يدخلهم فكان عليكم، أعرضه فهلموا:
البي في وليس لا، :فيقولون وغيري؟ غيركم فيه ترون أو مقيما البيت في ترون هل
ب الستر ويسبل وراءالستر هو فيصير البيت من فيخرجون فاخرجوا :فيقول أحد ت
ق صورة إلى فينظرون وبينهم، بينه الستر يرفع ثم الصورة تلك يقدم ثم وبينهم، ينه
منه هو ويقف شيئا، منه ينكرون لا السلام عليه أبيالحسن شخص كأنه وشخص ائمة
ثميغ (1) يساره كأنه منه ويدنو ويناجيه يكلمه أنه الشعبذة طريق من فيريهم بالقرب
.شيئا يرون فلا وبينهم بينه الستر ويسبل فيتنحون يتنحوا أن مزهم
له، رواية العبيدي عيسى بن محمد الحكاية بهذه وحدث :عمرو أبو قال
بعض منه تعلم قد هاشم أبي بن هاشم وكان الرحمن، عبد بن يونس عن وبعضهم
." بعده من إليه داعية فصار المخاريق، تلك

<u>THE DILEMMA</u>

We are now left with two choices:

Either both Ismail and al-Kadhim are not Imams. Which is not feasible in our Shi'i conceptualization.

Or

Acknowledge that it's possible for shaytan to take the image of al-Kadhim, as shown by the heretic ghali Muhammad ibn Bashir.

Thus, **he is not an Imam on the status of Ismail.**

Rather, Imam al-Sadiq wished to protect Ismail when he was seen alive by claiming a shaytan took his image.

And that Ismail is the true Imam, the Qa'im and Mahdi who is in ghayba.

Where does that leave al-Kadhim though?

(Saduq's Kamal al-Deen Wa Tamam al-Ni'ma, vol 1, page 362)

Narrated al-Mufaddal ibn Umar:

"***The Imam after me is Musa***, *and the hoped-for successor is Muhammad ibn Al-Hassan ibn Ali ibn Muhammad ibn Ali ibn Musa*"

الإمام من بعدي موسى، والخلف المأمول المنتظر م ح م د ابن الحسن بن علي بن محمد بن علي بن موسى

Considering Mufaddal had ordered others to see Ismail as Imam

(Rijal al-Kashi, vol 2, page 618)

"*So Hammad said: I said to Ismail ibn 'Amir (the narrator)*

What called you to say, 'And Ismail (ibn Ja'far) after you?'

He said: Al-Mufaddal ibn Umar ordered me."

بن حماد عن عمير، أبي ابن عن عيسى، بن محمد حدثني :قال حمدويه، حدثني
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فقال بعدك، من إسماعيل :فقلت إليه، انتهيت حتى ئمة: الأ إليه
بعدك؟ من وإسماعيل تقول أن إلى دعاك وما لإسماعيل فقلت :حماد فقال فلا، ذا أما
عمر بن المفضل أمرني :قال.

And Mufaddal is a Bab who does not err.

Thus, Mufaddal's nass of al-Kadhim's Imamate would be per his Mahdihood.

As the 11 Mahdis after the Qa'im have the title of "Imam", but are not truly Imam.

(Al-Tusi's Misbah al-Mutahajjid)

"*Narrated Yunus from Imam al-Ridha:*

He (Imam al-Ridha) would supplicate with a dua for ***Sahib al-Amr (Imam al-Mahdi)*** *saying:*

“Oh Allah, protect your guardian and khalifa (i.e, Imam al-Mahdi).

*Oh Allah send your blessings on his heirs and **Imams after him**, and increase in their lifespans, and make then reach their goals.”*

عليه) الرضا عن مرويا دعاء فصل بغير بعده " المصباح " في أيضا وروى
كان أنه (السلام عليه) الرضا عن الرحمن، عبد بن يونس عن روي :فقال (السلام
وليك عن ادفع اللهم " :الدعاء بهذا (السلام عليه) الأمر لصاحب بالدعاء يأمر
:- قال أن إلى - وخليفتك
آمالهم وبلغهم آجالهم، في وزد بعده، من والأئمة عهده ولاة على وصل اللهم

Therefore, from the plethora of evidence – we conclude that that Ismail is the true hidden Imam and al-Kadhim his Bab.

This is by virtue of al-Kadhim’s appointment by al-Sadiq as one of the Mahdis.

By that virtue, al-Kadhim became ***“the guardian, who manages the Qa’im’s matter (i.e, Imamate)****.’”*

Such an idea is not novel and similar conceptions existed among early Shi’a

We can see it for example in groups that believe al-Ridha and his successors are not Imams - but khulafa ’(i.e, non-Imam successor Mahdis) the managed the affairs of the true Imam in their opinion (al-Kadhim).

(Kitab al-Fusul by Shaykh al-Mufid, seen on Bihar al-Anwar vol 37 p 17)

“***As for those who claimed that al-Rida, peace be upon him, and those after him were the successors of Abu al-Hasan Musa, peace be upon him, but that they did not claim the matter to themselves.***”

وأما من زعم أن الرضا عليه السلام ومن بعده كانوا خلفاء أبي الحسن موسى عليه السلام ولم يدعوا الامر لأنفسهم

(Firaq al-Shi’a, by Sa’d al-Ash’ari al-Qummi)

“*Some of the Waqifa mentioned that he is alive said that* ***Ali al-Ridha and those who rose after him from the sons of al-Ridha are not imams, but they are his successors, one after one, until the time of his emergence, and that the people must accept them [and listen and obey them] and subordinate themselves to their matter.***”

وقد قال بعضهم ممن ذكر أنه حي أن (علي الرضا) ومن قام بعده (من ولد الرضا) ليسوا بأئمة ولكنهم خلفاؤه واحدا بعد واحد إلى أوان خروجه، وأن على الناس القبول منهم [والسمع والطاعة لهم] والانتهاء إلى أمرهم.

Yet however, now we return to the **most important question of all**:

The Imams say:

“***No one will manage the matter of an Imam, <u>except an Imam like him</u>***”

How could the Bab (Musa) manage the affair of the Imam (Ismail), without being an Imam himself??

Especially since there is no Imam after the Qa'im??

Given that the hadith which stipulates "***the guardian, who manages the Qa'im's matter (i.e, Imamate)***" is narrated by **al-Mufaddal ibn Umar** –

Let us attempt to discern how it applies to al-Kadhim and Ismail.

<u>The Qa'im Cannot Be Changed</u>

Through the hadith of **Dawud al-Ja'fari**, we also ascertain that badaa '**-** in the form of Allah changing his will **-** can affect everything except the matter of the Qa'im.

There is never badaa 'on the Qa'im.

(Ghayba of al-Nu'mani)

"*Muhammad ibn Hammam narrated from Muhammad ibn Ahmad ibn Abdullah al-Khalanji that Abu Hashim Dawood ibn al-Qassim al-Ja'fari had said:*

"Once we were with Abu Ja'far Muhammad ibn Ali al-Jawad (as) ***<u>when al-Sufyani was mentioned and that his matter was inevitable.</u>***

*I said to Abu Ja'far al-Jawad (as): "****<u>Does Allah change His determination concerning the inevitable matters?</u>****"*

He said: "Yes, He does."

*We said to him: "**We fear that He may change his determination (<u>badaa</u>) concerning the matter of al-Qa'im!**"*

*He said: "**The matter of al-Qa'im is a part of the promise of Allah and Allah does not fail to perform His promise.**""*

عن الخالنجي، الله عبد [بن أحمد] بن محمد عن همام، بن محمد :للنعماني الغيبة
السلام عليهما الرضا علي بن محمد جعفر أبي عند كنا :قال القاسم أبي بن داود
جعفر لأبي فقلت المحتوم، من أمره أن من الرواية في جاء وما السفياني ذكر فجرى
السلام عليه:
قال القائم في لله يبدو أن (2) فنخاف :له قلنا نعم، :قال المحتوم؟ في لله يبدو هل

The badaa 'of Allah can affect everything regarding inevitable matters, such as the rise of the Sufyani.

An example on badaa of the Sufyani is the following hadith:

(Al-Ghayba of al-Nu'mani)

"Narrated al-Hasan ibn al-Jahm:

"Once I said to Imam al-Ridha:

*May Allah make you succeed! **People narrate that al-Sufyani will rise after the rule of the Abbasids declines**."*

*He said: "**They have lied! Al-Sufyani will rise while the rule of the Abbasids is still prevailing.**"*

139 - بن محمد عن موسى، بن الله عبيد عن أحمد، بن علي :للنعماني الغيبة
عن موسى،.

قلت :قال إبراهيم بن الحسن عن القرشي، علي بن محمد عن أحمد، أبي بن أحمد سلطان ذهب وقد يقوم السفياني أن يتحدثون إنهم الله أصلحك :السلام عليه للرضا لقائم سلطانهم وإن ليقوم إنه كذبوا :فقال العباس؟ بني

However, unlike the matter of the Sufyani and other inevitabilities - the matter of the Qa'im **cannot be changed**.

<u>Body forms of the Imams</u>

To understand the Babs as body forms, it is necessary to understand the following:

Al-Mufaddal ibn Umar and Ismail are both being described as having a close - almost paternal relationship.

<u>They were both followers of Abu al-Khattab.</u>

In the narration below, we see Imam al-Sadiq apparently reproaching al-Mufaddal and warning him to stay away from Ismail.

Al-Kashi adds on to state that Ismail joined the Khattabites but then left them to re-join the mainstream.

However, the idea that Ismail left Khattabism is simply guesswork from the side of al-Kashi because Imam al-Sadiq greatly praises Ismail later and shows extreme grievance at Ismail's "apparent" (but as we learned - not actual) death.

(Rijal al-Kashi)

"I heard Aba Abdilah tell al-Mufaddal ibn Umar:

'O kafir, o mushrik! You have nothing to do with my son'

[Al-Kashi says]: ***He meant [his son] Ismail, who had joined the Khattabites but then returned [to the mainstream]'"***

" بن حماد عن يونس، عن عيسى، بن محمد حدثني :قال أحمد، بن جبرئيل
:الجعفي عمر بن للمفضل يقول السلام عليه الله عبد أبا سمعت :قال عثمان،
يقول إليه، منقطعا وكان جعفر بن إسماعيل يعني بني، ولا مالك مشرك يا كافر يا
.بعده رجع ثم الخطابية مع فيه

Imam al-Sadiq reiterates what he told Mufaddal again, and tells Mufaddal "***Are you trying to kill him (Ismail)??***".

This is because the Khattabiya publicly preached concepts seen as 'ghuluw 'and absconded taqiyya.

(Rijal al-Kashi)

"*Aba Abdilah told Ismail ibn Jabir: Go to al-Mufaddal ibn Umar and tell him*

'O kafir, o mushrik! What are you trying to do with my son?! <u>Are you trying to kill him?"</u>

عمير، أبي ابن عن يزيد، بن يعقوب حدثنا :قال نصير، بن حمدويه حدثني
أبو قال :قال جابر، بن إسماعيل عن عثمان، بن وحماد الحكم، بن هشام عن
.تقتله؟ أن تريد ابني، إلى تريد ما مشرك يا كافر يا :له وقل المفضل إئت :الله عبد

Now let us look at the words of al-Kashi regarding a hadith of Imam al-Sadiq praise of Mufaddal:

“***Perhaps this report was narrated when Mufaddal was on a straight path before becoming a Khattabi***”

حال في روي إنما الخبر هذا لعل
خطابيا يصير أن قبل المفضل استقامة

Since when Mufaddal and Ismail were together, they both were Khattabi. After Ismail’s apparent death, it must mean (per Kashi’s words) – that Mufaddal remained a Khattabi.

This means the following **sahih** hadith (reflecting on Ismail’s apparent death) –

It reveals that Imam al-Sadiq was in approval of the relationship between Mufaddal and Ismail (and by that virtue, the Khattabiya movement):

(Al-Kafi, vol 2, p 92)

“*We have been struck by [the loss] of Ismail, so we were patient. So be patient, [O Mufaddal], like we had been patient.* ***We had wanted a matter [that Ismail become the next Imam], but Allah desired a different matter. So we had submitted our will to the will of Allah.”***

16
السل عليه) الله عبد أبو أمرني :قال يعقوب بن يونس عن الحكم، بن علي عن عنه، -
أ قد إنا :له وقل (1) السلام اقرأالمفضل :وقال بإسماعيل وأعزيه المفضل آتي أن (ام
أمرا وجل عز الله وأراد أمرا أردنا إنا صبرنا، كما فاصبر فصبرنا، بإسماعيل صبنا
، فسلمنا لأمر الله عزوجل. (1)

We will discuss later the meaning of the hadith and show how it does not contradict Ismail being alive and the Qa'im.

However; before discussing the **Babs as body forms -** it was necessary to establish the righteousness of Mufaddal and the link between Ismail & the Khattabiya movement.

When referring to the words of Shalmaghani, mentioned previously:

The truth is one, but wears a different shirt everyday.

One wonders:

Since the hadith of the Bab shows the Qa'im cannot change, **both of them cannot be the Qa'im.**

Since Ismail was first designated, al-Kadhim must be subordinate.

So

Is it possible al-Kadhim a shirt (i.e, a body form) of Ismail (the Qa'im and Imam of the Time)?

First of all, Ismail ibn Ja'far is attested to have **different body forms**.

A companion of Imam al-Sadiq saw Ismail sitting with a group drinking outside the Kaaba.

Then, the companion went inside the Kaaba and saw Ismail clutching to Kaaba's curtains and crying.

He walked a few steps outside the Kaaba - and saw Ismail with the group drinking.

He gets back inside and sees Ismail crying and holding onto the Kaaba.

When the companion asks Imam al-Sadiq about this, Imam al-Sadiq states that a shaytan took the image of Ismail.

However, we know from above this is not possible as Ismail is an appointed Imam.

Thus, what is evident is that Ismail had at least two bodyforms which existed simultaneously.

(Manaqib Ibn Abi Shahrashoob, vol 1, page 229)

"On the authority of Al-Waleed ibn Subayh said:

***I saw Ismail ibn Jaafar among some people drinking**, so I left devastated.*

***Then I came to the Kaaba and I saw Ismail was clinging to the house crying**. He had clinged the curtains of the Kaaba and wet it with his tears.*

*Then I came back walking, **only to see Ismail sitting with the people who were drinking.***

I came back to the Kaaba, and he was clutching the curtains of the Kaaba and wetting it with his tears.

So I mentioned that to Abu Abdullah (al-Sadiq) and he said: ***My son has been afflicted with a devil who appears in his image****”*

قوم في جعفر بن إسماعيل رأيت :قال صبيح بن الوليد عن بالاسناد بابويه ابن
بل قد يبكي بالبيت متعلق إسماعيل فإذا الحجر فجئت مغموما فخرجت يشربون
هو فإذا فرجعت القوم مع جالس إسماعيل فإذا أسير فرجعت بدموعه الكعبة أستار
لقد :فقال (ع) الله عبد لأبي ذلك فذكرت :قال قال بدموعه، بلها قد الكعبة بأستار آخذ
صورته في يتمثل بشيطان ابني ابتلى

Secondly, the idea of a Bab hosting the soul of an Imam in his body is seen in the hadith of the Khattabiya (a movement Ismail was highly involved in, and actually the movement revolved around Ismail’s person).

It shows that Abu al-Khattab himself was a mere body form of Imam al-Sadiq.

Imam al-Sadiq existed simultaneously in his original body and in Abu al-Khattab.

(Firaq al-Shi’a, by Sa’d al-Ash’ari al-Qummi)

“*Some of the Khattabiya mentioned that a man had asked Jafar ibn Muhammad about a matter while he was in Medina, and he answered him in it.*

Then he [i.e, the enquiring man] left for Kufa and asked Abu al-Khattab about that matter.

He [Abu al-Khattab] told him: 'Have you not asked me about this matter in Medina, and I answered you in it?'

فأجباه بالمدينة وهو مسألة عن محمد بن جعفر سأل رجلا أن الخطابية بعض وذكر
هذه عن تسألني أولم :فقالله عنها الخطاب أبا فسأل الكوفة إلى انصرف ثم فيها
فيها؟ فأجبتك بالمدينة المسألة

Given the number of Babs in the Khattabiya (exceeding 70), it is more than likely such hadith is authoritative.

Thirdly, given that Abu al-Khattab claimed to be the wasi of Imam al-Sadiq.

This means not only was was entrusted to be the temporary placeholder of Imamate, the dhahir Imam (just like Sayyida Zainab was dhahir Imam for Imam Husayn, as shown earlier).

But he became a temporary placeholder for the wasiya as well! Holding the relics of Rasul Allah.

Abu al-Khattab would not be successor to Imam al-Sadiq in reality, but only in the apparent.

(Firaq al-Shi'a, by Sa'd al-Ash'ari al-Qummi)

"***Abu al-Khattab would claiming that Abu Abdullah Ja'far ibn Muhammad, peace be upon them both, had made him his wasi (posessor of his wasiya)*** *and successor after him and that he had taught him the greatest name of God."*

قيمه جعله قد السلام عليهما محمد بن جعفر الله عبد أبا أن يدعي الخطاب أبو وكان
الأعظم الله اسم علمه وأنه بعده من ووصيه

Similar to Abu al-Khattab, **Imam al-Kadhim (a) would not be successor to Imam al-Sadiq in reality, but only in the apparent.**

This idea was present among the companions of our Imams times who for example believed the Imams after al-Kadhim succeeded him (as temporary placeholders), but were not truly Imams and did not call to themselves as Imams.

(Kitab al-Fusul by Shaykh al-Mufid, seen on Bihar al-Anwar vol 37 p 17)

“***As for those who claimed that al-Rida, peace be upon him, and those after him were the successors of Abu al-Hasan Musa, peace be upon him, but that they did not claim the matter to themselves*.**”

عليه موسى الحسن أبي خلفاء كانوا بعده ومن السلام عليه الرضا أن زعم من وأما
لأنفسهم الامر يدعوا ولم السلام

Abu al-Khattab - as a body form - was the temporary placeholder and temporary wasi for al-Sadiq.

Thus, such an important and defining position for the Shi’a could not have been trusted except with the true infallible Imam.

Hence, Imam al-Sadiq reincarnated into the body form of Abu al-Khattab.

Whereas, for Ismail. Corroborating evidence suggests he reincarnated into al-Kadhim.

We know that it was Imam al-Sadiq's wish and desire that the Imamate be passed onto Ismail, but Allah "***refused except to make it pass onto Abu al-Hasan Musa*".**

(Basa'ir al-Darajat, page 492)

"*Narrated **Ali ibn Abi Hamza**, from Abu Basir **from Abi Abdilah (al-Sadiq)**:*

***I asked Allah, requested him, and urged to make this matter pass onto Ismail - but Allah refused except to make it pass onto Abu al-Hasan Musa**"*

بصير أبي عن حمزة أبي ابن عن أبيه عن الحكم بن علي عن محمد بن أحمد حدثنا
الامر هذا يجعل ان إليه (1)وقضيت وطلبت سئلته قال السلام عليه الله عبد أبي عن
.ع موسى الحسن لأبي يجعله ان الا الله فأبى إسماعيل إلى

We also know that Imam al-Sadiq had **willed** that his successor is Ismail, but Allah willed something else (that it is Musa)

So the Imam submitted his will to Allah's will.

(Al-Kafi, vol 2, p 92)

"*We have been struck by [the death] of Ismail, so we were patient. So be patient, [O Mufaddal], like we had been patient. **We had wanted a matter [that Ismail become the next***

Imam], but Allah desired a different matter. So we had submitted our will to the will of Allah.”

16
السل عليه) الله عبد أبو أمرني :قال يعقوب بن يونس عن الحكم، بن علي عن عنه، -
أ قد إنا :له وقل (1) السلام اقرأالمفضل :وقال بإسماعيل وأعزيه المفضل آتي أن (ام
أمرا وجل عز الله وأراد أمرا أردنا إنا صبرنا، كما فاصبر فصبرنا، بإسماعيل صبنا
، فسلمنا لأمر الله عزوجل. (1)

But could the Imam have ever willed something different from Allah?

The Imams follow the will of Allah, if he wills something - they will it. They don’t act independently in matters of religion.

So it’s not possible for Imam al-Sadiq to ask Allah to make Ismail his successor, unless this was Allah’s will.

(Al-Khara’ij wal Jara’ih)

“*The Qa’im was asked regarding the Mufawidda.*

*He said: ‘**They have lied. Our hearts follow the will of Allah. So if he wills [something], we will it**.’*

Then he recited this verse:

وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ ٱلْعَـٰلَمِينَ

*“**And you do not will except that Allah wills - Lord of the worlds**” (81:29)*

“في الخرائج: عن القائم (عليه السلام) إنه سئل عن المفوضة قال: كذبوا، بل قلوبنا أوعية لمشيئة الله عز وجل فإذا شاء شئنا، ثم تلا هذه الآية(2).”

If it were Allah’s will that Ismail is the successor, then perhaps when the Imam says he***:***

“(Imam) asked Allah, requested him, and urged to make this matter pass onto Ismail - but Allah refused except to make it pass onto Abu al-Hasan Musa”

The matter passing onto Musa al-Kadhim, while both Ismail and Musa remain the 7th Imam, may simply mean that Ismail did not continue his Imamate in his original form.

But Allah desired Ismail’s Imamate to continue through the body form of Musa al-Kadhim (A Bab of Ismail).

Therefore, <u>a reconciliation of the ahadith of Babs</u> leads us to the conclusion that the likeliest way the Imamates of Ismail and al-Kadhim can reconcile is if Ismail’s soul transmigrated to the body of his Bab - al-Kadhim (the first of the Mahdis succeeding the 7th Imam).

After all, we already know prophets inhabit the bodies of Babs, thus excluding any problematic nature of such an idea.

Either al-Kadhim is Bab of Ismail (and thus his reincarnation), or al-Kadhim’s Imamate would not have basis.

Manufacturing The Nass of Al-Kadhim And Al-Ridha

With everything said about Ismail - we wonder:

Why is it that when we look at the list of Twelve Imams today, Ismail is not there?

Why is Ismail forgotten and Musa remembered?

To answer this question - let's begin by studying an interesting phenomenon occuring n the time of Imam al-Sadiq:

In preparation for the Qa'im being the 7th Imam, some Shi'a even vowed to fast until the Qa'im rises.

When Imam al-Sadiq permitted them to fast until such a time - **this signifies that the Imam had highlighted to the Shi'a that the Qa'im is very soon** (i.e, will rise after Imam al-Sadiq's death).

This is shown in the following hadith considered *hasan muwathaq* (reliable) by Allama Majlisi:

(Al-Kafi, vol 4, page 141)

"*Ali ibn Ibrahim has narrated from his father from Ibn Abu Umayr from Karram who has said the following:*

"Once, I said to Abu Abd Allah (al-Sadiq) ***__that I have vowed upon myself to fast until the rise of al-Qa'im__****.*

*He (the Imam) said, '****__Fast__*** *but do not fast on a journey, or the two Eids, the days of tashriq (11, 12 and 13) and the day which is doubtful about its being of the month of Ramadan."'*

قلت :قال كرام عن عمير أبي ابن عن أبيه عن إبراهيم بن علي عن يعقوب بن محمد
الله عجل القائم يقوم حتى أصوم ان نفسي على جعلت اني السلام عليه الله عبد لأبي
الذي اليوم ولا التشريق أيام ولا العيدين ولا السفر في تصم ولا صم :فقال فرجه
رمضان شهر من فيه يشك

When Ismail was clearly appointed by his father as Imam and expected to fulfill the prophecy of the Qa'im –

He engaged in behavior that was very dangerous (such as public propagation of *ghuluw* with the Khattabiya).

Accordingly, his father al-Sadiq saw the best course of action was to hide Ismail from the masses (to protect him) –

From therein, Ismail would begin his occultation (Ghayba) away from public view.

During his ghayba, he appoints dhahir (apparent) Imams to manage the Shi'a on his behalf – the first of which is his brother Musa al-Kadhim.

However, removing the threat on Ismail would necessitate that the dhahir Imams maintain a 'facade 'of Imamate;

In the sense that they would claim to be true Imams in their own right.

Evidently, the dhahir Imams are nothing but body forms for Ismail to reincarnate while continuing to guide and manage the Shi'a.

Most importantly, the very basis of following said dhahir Imams lies in the crucial question of:

How did Imam al-Sadiq protect Ismail?

The root of a tree of is its origin, support, and strength.

Without the roots, the tree would not be able to survive.

Similarly, the truth has its own roots – **without this root, the truth will not survive**. It is as simple as that.

That origin, **the root of that truth is the Imam.**

Imam al-Sadiq says:

(Rijal al-Kashi, vol 2, page 577)

"***Verily I (the Imam) am the root of Truth**..*"

انا أصل الحق وفروع الحق طاعة الله

As such, the truth is not one static matter.

Rather **-** the Imam enjoys the batin (esoteric) authority to define the truth however he wills.

Our reality is shaped by the Imam, and we view life only be the lens he gives us.

Thus, for example, with regards to history –

If what the Imam tells us contradicts history, we must till take upon it.

As the ***truth*** originates and remains alive only by what the Imam says.

This gives the Imam **-** as **the root of truth -** the prerogative to **retroactively write history** to convey his religion.

With this privilege to define the truth, **Imam al-Sadiq protected Ismail by rewriting the history of his Imamate.**

Rewriting the history of Ismail

If your own Shi'a aren't convinced by the death of Ismail (such that you had to have 30 top ranking Shi'a view the 'dead body ' of Ismail) –

How could you convince the caliphs?

Let's have an idea of this from a relevant passage from a commentary of the famous dystopian novel *1984*:

"One of the issues raised in 1984 is the ***idea that history is mutable or changeable, that truth is what the Party deems it to be, and that the truths found in history are the bases of the principles of the future****.*"

Similarly -

Revising the past was intrinsic for Imam al-Sadiq's efforts to influence the behavior of the Shi'a in the future.

To contain the shock of the Shi'a, this historical revisionism happened in stages:

First, the Imam would engage in staged confrontations with Ismail in which he would label him as "disobedient" and thus disqualified from Imamate.

(Kamal al-Deen, vol 1, page 98)

"*I asked Aba Abdilah (al-Sadiq) about Ismail.*

*He said: '****He is disobedient, and thus does not resemble me nor anyone of my forefathers****"*

حدثنا محمد بن موسى بن المتوكل - رضي الله عنه - قال: حدثنا محمد بن يحيى الع
طار، عن محمد بن أحمد بن يحيى بن عمران الأشعري،عن يعقوب بن يزيد، عن م
حمد ابن أبي عمير، عن الحسن بن راشد قال: سألت أبا عبد الله عليه السلام عن إسم
اعيل فقال:
عاص، لا يشبهني ولا يشبه أحدا من آبائي

Second, these encounters of "disobedience" were used as pretext by Imam al-Sadiq for explaining the change of Imamate from Ismail to Musa.

Below, Allama Majlisi quotes Nasir al-Deen al-Tusi, a well recognized Twelver scholar from the 1200s CE.

"Al-Muhaqqiq Al-Tusi", as Majlisi terms him in recognition of his high scholarly status - states that the idea of badaa changing Allah's will regarding Ismail cannot be found except through one narration.

(Bihar al-Anwar, vol 4, page 123)

"*They do not believe in Bada '[in the sense of Allah changing his will] –*

[Allah changing his will regarding Ismail] cannot be deduced except from one narration reported from Jafar al-Sadiq – ***<u>that he appointed his son Ismail as his successor. But when it appeared from Ismail certain things which Jafar did not like about him, he (Imam al-Sadiq) thus appointed Musa as his successor.</u>***

And when he was asked about that he said, 'Allah performed badaa in the matter (i.e, Imamate) of Ismail.'

<u>This is just a mere narration; it has been transmitted to us through a single transmission</u> *which does not give the benefit of certainty and does not necessitate the requirement of practice*."

الصادق جعفر عن رووها رواية إلا كان ما بالبداء القول وإنما بالبداء يقولون لا إنهم القائم فجعل منه، يرتضه لم ما إسماعيل من فظهر مقامه، القائم إسماعيل جعل أنه الخبر أن وعندهم رواية وهذه إسماعيل أمر في لله بدا :فقال ذلك عن فسئل .موسي عملا ولا علما يوجب لا الواحد

Evidently, our Imams ’words here regarding badaa ’reveal that at some stage Ismail was appointed as Imam by al-Sadiq.

With that said, the Imam’s hadith that he changed Ismail’s Imamate to Musa due to Ismail’s behavior seems to have featured prominently during his time.

Third, the Imam used historical revisionism to create precedents that enhance the plausibility of Ismail’s loss of Imamate through the stories of previous prophets.

As Allah gives precedent for everything through deliberately presented Quranic motifs and characters.

This is guidance us to refer to when searching for marifa - i.e, recognition of the true Imam.

Nothing is new.

Thus - the Shi’i would look into the stories of past prophets, it would influence his reaction and attitude towards the case of Ismail.

Let’s take a look how!

- **Hadith #1**

It is clear from the Imam's words that prophet Ibrahim gave his wasiya (of divinely appointed leadership) to his son Ismail.

(Amali al-Saduq, page 487)

Imam al-Sadiq *quotes Rasul Allah as saying:*

"***Prophet Ibrahim gave his wasiya to his son Ismail****, and Ismail to Ishaq, and Ishaq to Ya'qub, and Ya'qub to Yusuf, and Yusuf to Yuthria...*"

و إسحاق، إلى إسماعيل وأوصى إسماعيل، ابنه إلى إبراهيم وأوصى الخليل،
يثريا إلى يوسف وأوصى يوسف، إلى يعقوب وأوصى يعقوب، إلى إسحاق أوصى
وأوصى ،عمران بن موسى إلى شعيب ودفعها شعيب، إلى (6) يثريا وأوصى (5)
وأوصى داود، إلى نون بن يوشع وأوصى ،نون بن يوشع إلى عمران ابن موسى
برخيا بن آصف وأوصى برخيا بن آصف إلى سليمان وأوصى سليمان، إلى داود

- **Hadith #2**

Ismail son of Ibrahim also acted in full position as prophet and guided the people of Mecca.

(Qisas al-Anbiya 'of al-Rawandi)

"On the authority of Shuaib Al-Aqraquqi (who said:

Abu Abdullah (al-Sadiq) said:

*"****The Prophet of God, Ismail, promised a man in al-Sifah (in Mecca)****, so he stayed with him for a year as a resident.*

During this time, the people of Mecca sought him*, not knowing where he was, until a man stumbled upon him and said: O Prophet of God, we weakened after you and perished...*"

عن القاسم، بن الله عبد عن ،سعدان بن محمد عن أورمة، ابن عن أبان، ابن عن
قال (1) العقرقوفي شعيب:
به فمكث (2) بالصفاح، رجلا وعد الله نبي إسماعيل إن :السلام عليه الله عبد أبو قال
نبي يا :فقال رجل عليه وقع حتى هو أين يدرون لا يطلبونه مكة وأهل مقيما، سنة
أبرح ولن ههنا أكون أن وعدني الطائفي فلان إن :فقال وهلكنا، بعدك ضعفنا الله
قال يجئ، حتى:
يقول وهو فجاء فأخلفته، النبي وعدت الله عدو يا :له قالوا حتى إليه فخرجوا
لم لو والله أما :فقال ميعادك، نسيت ولقد ذكرت ما الله نبي يا :السلام عليه لإسماعيل
صادق كان إنه إسماعيل الكتاب في واذكر " :الله فأنزل المحشر، منه لكان تجئني
الوعد

<u>However</u>, when the badaa of Ismail ibn Ja'far happened.

Imam al-Sadiq denied any wasiya was passed onto prophet Ismail.

Imam al-Sadiq stated that **<u>Ismail son of prophet Ibrahim actually died before Ibrahim!!</u>**

That the true prophet Ismail was a man named Ismail ibn Hazqil, who was a Prophet of of Banu Israel in the Levant - not Mecca.

"*Narrated Burayd ibn Mu'awiyah Al-'Ijli:*

I asked Abu Abdullah (al-Sadiq):

'O son of the Messenger of Allah! Is Ismail the one who is mentioned in this verse, '(Also) mention Ismail in the book. Verily he was (ever) true of his promise, and he was a messenger, and a prophet '(19:54), ***Ismail, the son of Ibrahim, because the people believe that it is?"***

*Imam replied, '****<u>Ismail died before Ibrahim.</u>***

Ibrahim was Allah's Decisive Proof and he was an owner of a Sharia (a set of laws of religion).

So then to whom was Ismail sent?!"

I asked, 'May I sacrifice my life for you! Then ***to whom is this verse referring?****!"*

Imam replied: ***<u>It refers to Ismail, son of Prophet Hizqil</u>.***

Allah sent him to his people but they belied him, killed him, and skinned his face. So Allah's Wrath fell upon them."

132 - كامل الزيارة: محمد بن جعفر الرزاز، عن ابن أبي الخطاب وأحمد بن
الحسن ابن علي بن فضال، عن مروان بن مسلم، عن بريد العجلي قال: قلت لأبي
عبد الله عليه السلام: يا ابن رسول الله صلى الله عليه وآله أخبرني عن إسماعيل
الذي ذكره الله في كتابه حيث يقول: " واذكر في الكتاب إسماعيل إنه كان صادق
الوعد وكان رسولا نبيا " (2) أكان إسماعيل بن إبراهيم عليهما السلام فان الناس
يزعمون أنه إسماعيل بن إبراهيم، فقال عليه السلام: إن إسماعيل مات قبل إبراهيم،
وإن إبراهيم كان حجة لله قائما صاحب شريعة، فإلى من أرسل إسماعيل إذا.
قلت: فمن كان جعلت فداك؟ قال: ذاك إسماعيل بن حزقيل النبي عليه السلام بعثه الله
إلى قومه فكذبوه وقتلوه وسلخوا فروة وجهه

The fact somehow prophet Ismail is stripped of his prophethood and wasiya, and rewritten as having died before prophet Ibrahim -

This shows a clear attempt by Imam al-Sadiq to create precedent - through the case of Prophet Ismail - for a group of Shi'a whose hearts were still not content at how Ismail (given the wasiya and Imamate) was no longer the Imam.

Fourth, by Imam al-Sadiq rewriting such Quranic stories as precedent – that Ismail ibn Ibrahim is not a prophet and died before his father.

Affer Imam al-Sadiq had previously preached that Ismail gave his wasiya to a prophet and thus was a prophet

And narrating a hadith declaring him to be prophet.

Imam al-Sadiq likely eased the hearts of the Shi'a to prepare them for him fully denying the form of badaa 'which he previously preached.

Known as *badaa 'nadama* - it consisted of the belief that Allah regreted making Ismail the Imam and put Musa in his place.

By denying such badaa 'and instead claiming that badaa 'is revealing His true will instead of changing it, Imam al-Sadiq would deny that he appointed Ismail at all!

This way **the mention of Ismail is erased for the commoners.**

(Al-I'tiqadat by al-Saduq)

Imam al-Sadiq says:

"*Whomever claims Allah has done badaa 'nadama, he is to us a person who disbelieves in Allah the Almighty*"

العظيم بالله كافر عندنا فهو ندامة بداء شئ من بداله الله أن زعم من

Why is did the Imam endeavor to erase the mention of Ismail from the Shi'a commoners?

To protect the identity of the Qa'im.

(Al-Kafi, vol 1, page 333)

Narrated ibn Ri'ab from Abu Abdallah (al-Sadiq):

"No one will say the name of the in charge of this task (the Qa'im), except an unbeliever."

رئاب ابن عن محبوب، بن الحسن عن الحسين، بن محمد عن يحيى، بن محمد - 4
كافر إلا باسمه يسميه لا الامر هذا صاحب :قال السلام عليه الله عبد أبي عن

By retroactively re-writing the ahadith indicating Ismail's Imamate, Imam al-Sadiq protects Ismail (the true Qa'im).

This endeavor is clear by the fact that the Imam forbids even mentioning the name of Ismail as the Qa'im.

If someone else is indicated as the Qa'im by Imam al-Sadiq, Ismail is protected.

Hence, we are taken to a figure whom Imam Ismail praised as "***son of the concubine***":

"*On the authority of Mansour ibn Hazim, he said:*

I was sitting with Abi Abdullah, peace be upon him, at the door and with him Ismail, ***when Musa passed us while he was a boy.***

Ismail ibn Ja'far said: 'The son of the concubine had preceded with good!'"

ابن بابويه بالاسناد عن منصور بن حازم قال: كنت جالسا مع أبي عبد الله عليه
السلام على الباب ومعه إسماعيل، إذ مر علينا موسى وهو غلام، فقال إسماعيل:
سبق بالخير ابن الأمة

That son of concubine is Musa ibn Ja'far (a) - the dhahir Imam.

Below, Imam al-Sadiq describes al-Kadhim as the "Qa'im".

This, according to Imam al-Sadiq, is due to al-Kadhim being "**the son of six Imams**" and "**son of the best of concubines**".

(Al-Ghayba of al-Nu'mani)

"*Narrated Wuhayb ibn Hafs from Abu Basir that Abu Ja'far al-Baqir (as) (or Abu Abdullah as-Sadiq (as)) had said: "****Al-Qa'im (as)*** *has two marks; dandruff in his head and a mole between his two shoulders on the left side. Under the left shoulder there is a mole like the leaf of myrtle.*

He will be the son of six (Imams) and be the son of the best of concubines."

عن الخثعمي، الله عبد عن أيوب، بن الحسين عن الاسناد، بهذا :للنعماني الغيبة
عليه جعفر أبو قال :قال بصير أبي عن حفص، بن وهيب عن الله، عبد بن محمد
:علامتان بالقائم محمد با يا :عصام ابن من الشك السلام عليه الله، عبد أبو أو السلام
كتفيه تحت الأيسر جانبه من كتفيه، بين وشامة برأسه، الحزاز وداء رأسه في شامة
.الإماء خيرة وابن ستة ابن الآس ورقة مثل ورقة

Since there is no badaa ’on the true appointed Qa’im (Ismail), the last recipient of *al-Wasiya al-Dhahira.*

Al-Kadhim being described the Qa’im is in taqiyya and an **example of the retroactive historical revionism** for that purpose.

Most importantly - the Qa’imhood and Imamate of al-KDhim is **unprovable**, except with the testimony of the Babs (such as Mufaddal) and miracles.

The Bab’s testimony could indicate Mahdihood with title of “Imam” (as clarified previously), instead of full Imam.

And miracles indicate divine strengthening from Allah - but in itself, is not proof of Imamate.

For this reason, it is likelier that a Nass for al-Kadhim nor al-Ridha did not exist in primordial existence.

After, only seven Imams were given divine authority.

(Tafsir al-‘Ayyashi, vol 2, page 251)

“*I asked Abu al-Hasan (al-Kadhim) about the verse:*

‘We have certainly granted you the seven often-repeated verses and the great Quran’

He (al-Kadhim) said: ***None was given divine authority except Muhammad and the Seven Imams whom the universe revolves around***”

تفسير العياشي: عن سماعة قال: قال أبو الحسن عليه السلام: (ولقد آتيناك سبعا من المثاني والقرآن العظيم) قال: لم يعط الأنبياء إلا محمد صلى الله عليه وآله وهم السبعة الأئمة الذين يدور عليهم الفلك، والقرآن العظيم محمد صلى الله عليه وآله (10).

That 7th Imam being Ismail.

Now with regards to the situation of al-Ridha, it is similar to the story of prophet Ismail being revised to accomodate the notion of change in Ismail’s Imamate.

In the sense of –

Imam al-Ridha claimed something which his forefathers never claimed.

We know from the undoubtable hadith of the Bab that Allah will never perform badaa ’(and change his will) on the matter of the Qa’im.

The Qa’im is not subjected to badaa’, unlike the matter of al-Sufyani and others whose matter Allah changes his will on.

(Ghayba of al-Nu’mani)

"*Muhammad ibn Hammam narrated from Muhammad ibn Ahmad ibn Abdullah al-Khalanji that Abu Hashim Dawood ibn al-Qassim al-Ja'fari had said:*

"Once we were with Abu Ja'far Muhammad ibn Ali al-Jawad (as) ***<u>when al-Sufyani was mentioned and that his matter was inevitable.</u>***

*I said to Abu Ja'far al-Jawad (as): "**<u>Does Allah change His determination concerning the inevitable matters?</u>**"*

He said: "Yes, He does."

*We said to him: "**We fear that He may change his determination (<u>badaa</u>) concerning the matter of al-Qa'im!**"*

*He said: "**The matter of al-Qa'im is a part of the promise of Allah and Allah does not fail to perform His promise.**"""*

عن الخالنجي، الله عبد [بن أحمد] بن محمد عن همام، بن محمد :للنعماني الغيبة
السلام عليهما الرضا علي بن محمد جعفر أبي عند كنا :قال القاسم أبي بن داود
جعفر لأبي فقلت المحتوم، من أمره أن من الرواية في جاء وما السفياني ذكر فجرى
السلام عليه:
قال القائم في لله يبدو أن (2) فنخاف :له قلنا نعم، :قال المحتوم؟ في لله يبدو هل

One could argue that if the Imams after Ismail are mere Babs, then the above hadith is no longer narrated by a Bab.

That is incorrect, as Mufaddal (the Bab of al-Sadiq) had his own Bab:

(Tibb al-A’immah)

“*Narrated from* ***Muhammad ibn Yahya al-Babi***

And he was the Bab to Mufaddal ibn Umar

And Mufaddal ibn Umar was Bab to Abi Abdullah al-Sadiq (as)”

لأبي بابا المفضل وكان عمر بن للمفضل بابا وكان - (1) البابي يحيى بن محمد عن
عليه الصادق الله عبد

With that said, it has been shown that in contradiction to his forefathers -

Imam Al-Ridha **claimed the Qa’im can be changed, saying his case is similar to al-Sufyani.**

(Qurb al-Isnad by Abdullah ibn Ja’far al-Qummi, prominent 3rd century AH Shi’a scholar)

“*Imam al-Ridha says regarding Ali ibn Abi Hamza, one of the founders of the Waqifa movement:*

And as for Ibn Abi Hamza*, he is a man who interpreted an interpretation that he was not adept at - and was not given knowledge of.*

So he conveyed this interpretation onto the people and he plunged into it, and did not admit the falsehood of his belief because he hated being seen as a liar when his beliefs are invalidated.

He would be invalidated by hadiths that he interpreted and was not adept their interpretation, and he was not given their knowledge.

He he thought that if my fathers 'words did not come true (regarding al-Kadhim being* بالسيف القائم *the Qa'im who rises by the sword) -

Then did not know - perhaps what he narrated from the Imams (that al-Kadhim would be al-Qa'im) would be like the repoets of Al-Sufyani and others — that they are destined but nothing would come to reality from them.

And he (Ibn Abi Hamzah said to them (Waqifa): ***Nothing is missing from the saying of my forefathers.***

However - his knowledge fell short of the aims and realities of that, so it became a fitnah or shubha (source of doubt) for him, and he fled from a matter and then fell into it."

إلى فألقاه علمه، يؤت ولم يحسنه، لم تأويلا تأول رجل فإنه حمزة أبي ابن واما تأويلها، يحسن ولم تأولها بأحاديث قوله، إبطال في نفسه إكذاب وكره فيه، فلج الناس مثل عنه خبر ما لعل يدر لم بذلك آبائي يصدق لم إذا أنه ورأى علمها، يؤت ولم و شئ، آبائي قول يسقط ليس :لهم وقال شئ، منه يكون لا كان، أنه وغيره السفياني أمر من وفر عليه، شبهة أو فتنة فصار وحقائقه، ذلك غايات عن علمه قصر لكنه فيه فوقع

Now - as we know, the Qa'im is the final Imam.

By al-Ridha saying the Qa'im could be changed, <u>the line of Imamate changes.</u>

Al-Ridha is making a claim (the Qaim's matter changing - and he dies instead of going to occultation), which contradicts the Bab's hadith.

Thus, it cannot be a true representation of reality.

Accordingly, Ali ibn Abi Hamza believed completely contradicted the teachings of Al-Ridha's forefathers which did not indicate the possibility of such a matter:

"You are saying what none of your forefathers starting with Ali ibn Abi Talib (a.s.) and those who came after him have said"

However, if there is evidence al-Ridha is the true Imam then he has batin authority and what he says about the Qa'im dying and transferring the Imamate to him must be true.

When al-Ridha did not succeed in passing the challenges and signs the Waqifa asked from him - they believed he was partaking in taqiyya.

"You have accepted the Imamate of my forefathers and think that Ali ibn Musa (a.s.) is denying his father being alive due to the concealment of faith (taqiyya)."

As the full hadith says:

(Al-Saduq's 'Uyun Akhbar al-Ridha, vol 1, page 230)

"Ali ibn Abi Hamza asked the Imam (a.s.), 'May I be your ransom! What do you know about your father? How is his health?'

The Imam (a.s.) said, 'In fact, he (a.s.) has died. 'Ali ibn Abi Hamza asked, 'Who has your father (a.s.) introduced to succeed him? 'The Imam (a.s.) replied, 'Me.'

Ali ibn Abi Hamza said, 'You aresaying what none of your forefathers starting with Ali ibn Abi Talib (a.s.) and those who came after him have said. *'The Imam (a.s.) said, 'But the best and the noblest of my forefathers who is the Prophet of God (a.s.) has said that.'*

*Ali ibn Abi Hamza said, '**Don't you feel threatened by this tribe (the Abbasids) and aren't you afraid of them?'***

*The Imam (a.s.) said, '**If I fear them, I have assisted them against me.** Abu Lahab went to the Prophet of God (a.s.) and threatened him. God's Prophet (S) told him, '**If I should fear you in the least, I have lied. I have lied about my Prophethood.'***

This was the first sign of the Prophet of God (a.s.). This is also my first sign for you. I have lied if Harun harms me in the least.'

*Al-Husayn ibn Mihran said, '**You would have done what we want (i.e, testing whether Harun truly won't harm you) when you publicly announce your Imamate'***

The Imam (a.s.) asked that man, 'Do you want me to go to Harun in person and tell him that I am the do this in the beginning of his call. The Prophet (S) only Divine Leader and he is nothing?

The Prophet of God (a.s.) did not inform his near relatives, friends and trusted friends about his Prophethood, and invited them to accept Islam. The Prophet (S) did not invite all the people.

You have accepted the Imamate of my forefathers and think that Ali ibn Musa (a.s.) is denying his father being alive due to the concealment of faith (taqiyya).

But how is it that I announce my Imamate to you without any concealment of faith, and openly declare that I am the Imam?

If my father (a.s.) was alive, how could I hide it from you and tell you that he (a.s.) has passed away?'"

قال عنه الله رضي الدقاق عمران بن محمد بن أحمد بن علي حدثنا - 20 أخرى:
قال مسروق أبي عن حازم بن جرير حدثني قال الكوفي الله عبد أبي بن محمد حدثنا:
بن ومحمد البطائني حمزة أبي بن علي فيهم الواقفة من جماعة الرضا على دخل
بن علي له فقال المكاري سعيد أبي والحسن مهران بن والحسين عمار بن إسحاق
حاله؟ ما السلام عليه أبيك عن أخبرنا فداك جعلت :حمزة أبي
قاله ما قولا لتقول إنك :له فقال إلي :فقال عهد؟ من فإلى له فقال مضى قد إنه له فقال
آبائي خير قاله قد لكن قال دونه فمن السلام عليه طالب أبي بن علي آبائك من أحد
لو فقال نفسك؟ على هؤلاء تخاف أما :له فقال :له فقال (ص) الله رسول وأفضلهم
رسول له فقال فتهدده لهب أبو أتاه (ص) الله رسول أن معينا عليها كنت عليها خفت
الله

لمن الإمامة تعتقدون وأنتم الناس دون به خصهم فقد به يثق ومن ومواليه لأهله ذلك
تقية حي أباه يخبر أن موسى بن علي يمنع إنما إنه تقولون ولا آبائي من قبلي كان
حيا كان لو حي أنه أدعي أن في أتقيكم فكيف إمام إني :أقول أن في أتقيكم لا فإني

With that said, as al-Ridha made statements **<u>contradicting the hadith of Bab</u> - in saying badaa (in terms of Allah changing his will) can affect the Qa'im.**

And thus since the Qa'im died, he can be succeeded by an Imam.

It means al-Ridha's statement - as the Waqifa speculated - could only have been said in taqiyya.

So what exactly is al-Ridha's claim?

Was he a false pretender or he truly a Bab (and thus 2nd of the Mahdis, after al-Kadhim)?

That is what we shall find out in our final section, "Imam al-Ridha".

Falsehood Of The Waqifa

Before reading the Imam al-Ridha section –

One must be aware of the nature of ahadith that will be used.

We understand by now, some ahadith were created by Imam al-Sadiq as part of the retroactive conditions.

By hiding the 7th Imam and Qa'im Ismail, **the Imam repurposed ahadith of the Qa'im into fitting a description matching that of al-Kadhim.**

As there cannot be a change in Allah's will regarding the Qa'im (shown to be Ismail –

The Imam describing al-Kadhim with the same description is to cast him as the 'Dhahir Imam' – while protecting Ismail (the true Imam, Sahib al-Amr).

Thus, **the Waqifa were inherently wrong** and misinterpreted Imam Jafar's indicators of the Qaim by following the ahadith created retroactively and believing al-Kadhim is the true Imam and Qa'im.

Instead of seeing Ismail as the true Imam and Qa'im

With that said,

Let us now dwell into the world of Imam al-Ridha (a)

Imam Al-Ridha: 2nd Of The Mahdis

In the second to last chapter, we've seen how the Imam al-Ridha claimed Qa'imhood is subject to badaa - specifically in the sense of God changing his will.

By doing this, he aimed to change the line of Imamate to reflect him as an Imam.

Not only did this go against the hadith of the Babs.

But also the hadith of Imam al-Sadiq:

(Al-Ghayba of al-Tusi)

"*Abdullah ibn Sinan that: I heard from Imam Ja'far al-Sadiq that he said with regard to change of destiny (Bada) by Allah: That which Almighty Allah gave to the angels, they conveyed it to the prophets and the prophets in turn conveyed to the people [law of religion].* ***Therefore, in this instance it is not subject to Bada, because it is called inevitable (Mahtum); and among the inevitable matters is that this son of mine is the Qaim****.*"

:قال سنان بن الله عبد عن أبيه، عن ،معمر بن علي بن الحسين وحدثني :قال - 42
الملائكة إلى الله أخرج فما :(7) فقال لله البداء وذكر السلام عليه الله عبد أبا سمعت
بداء فيه فليس الآدميين إلى الرسل فأخرجه الرسل، إلى الملائكة وأخرجه.
القائم هو هذا ابني أن المحتوم من وأن

Since the Imams are only seven and Qa'imhood is not subject to badaa, Ali ibn Abi Hamza and the top Waqifa believed Imam al-Ridha claimed to be Imam in taqiyya - and was hiding the fact that Imam al-Kadhim was alive.

What corroborated this was clear signs of taqiyya.

For example, Imam al-Ridha would call Hamza ibn Buzay ' (one of the leaders of the Waqifa) as being "**wretched**" and will "**die on disbelief**".

(Al-Tusi's Al-Ghayba, vol 1, page 93)

"*On the authority of Ibrahim ibn Yahya ibn Abi Al-Bilad, he said:*

Al-Ridha, peace be upon him, said:

*What did the **<u>wretched Hamza ibn Buzay '</u>**do?*

I said: That's him coming right now.

*He (al-Ridha) said: **He claims that my father is alive?! <u>They (Waqifa) are skeptical today, and they will not die tomorrow except on disbelief."</u>***

الحسين بن محمد عن أبيه، عن يحيى، بن محمد بن أحمد عن رواه ما :منها
:قال البلاد، أبي بن يحيى بن إبراهيم عن يحيى، بن صفوان عن الخطاب، أبي ابن
قدم، قد هو ذا هو :قلت بزيع؟ بن حمزة الشقي فعل ما :السلام عليه الرضا قال
على إلا غدا يموتون ولا شكاك اليوم هم !حي؟ أبي أن يزعم :السلام عليه فقال
الحديث ...الزندقة.

When Hamza ibn Buzay ’did in fact die, the Imam asked Allah to have mercy on him.

Then condemned him as one who denied his right as Imam, and thus denies the right of his Imam-fathers.

(Rijal al-Kashi, vol 2, page 872)

“*On the authority of Al-Hassan ibn Al-Hussein ibn Salih Al-Khathami, who said:*

*[The death of] **Hamza ibn Buzay’** was mentioned between the hands of Abi al-Hasan al-Ridha.*

***So the Imam asked Allah to have mercy on him** at first, then he said:*

***Whoever denied my right (as Imam) was like the one who denied the right of my fathers**”*

بن علي عن كثير، بن الفضل عن أصحابنا، روى :الكشي قال :قال ثم العلم،
بين ذكر :قال الخثعمي، صالح بن الحسين بن الحسن عن المكفوف، الغفار عبد
:قال ثم ساعة، عليه فترحم بزيع بن حمزة السلام عليه الرضا الحسن أبي يدي
آبائي حق جحد كمن كان حقي جحد من

The above hadith is what Allama Hilli used to discern that Hamza ibn Buzay ’is “***among the righteous and trustworthy of this sect who held tremendous knowledge***” (Khoei’s Mu’jam Rijal al-Hadith, vol 7, page 278)

:الحاء فصل من 3 الباب من 5 الأول القسم في ذكر العلامة أن إلا للتأييد، تكفي ذلك
أصحابنا، روى :الكشي قال :قال ثم العلم، كثير وثقاتهم الطائفة هذه صالحي من أنه
المكفوف الغفار عبد بن علي عن كثير، بن الفضل عن

Clearly however, in the same hadith sending mercy on Hamza, Imam al-Ridha says:

"Whoever denied my right (as Imam) was like the one who denied the right of my fathers"

How could Imam al-Ridha send mercy on a person with such attributes, when he describes in Hamza before his death in the following:

"He claims that my father is alive [and thus I am not Imam]?! They (Waqifa) are skeptical today, and they will not die tomorrow except on disbelief."

And based on that trait, al-Ridha described Hamza as, the "***wretched Hamza ibn Buzay'".***

Something is very suspicious here.

By sending mercy on Hamza and then condemning him for being among the Waqifa despite that making him a disbeliever –

It is evident that al-Ridha is making a statement that the Waqifa's claim is true and he is indeed only condemning them in taqiyya.

What was claim of the Waqifa?

That he (al-Ridha) is not truly an Imam.

Apparent Criteria Of Imamate

Since however al-Ridha continued claiming Imamate, the Waqifa tested him through a number of criteria.

Let us evaluate them:

1st criteria:

The first criteria is based on the Quranic principle thaf divine leadership is proven by the recognition of the knowledgeable and scholars.

When Muhammad (صلى الله عليه وآله) claimed prophethood, he was corroborated in his claim by scholars from Banu Israel (the Jews) recognizing his claim.

"***Was it not sufficient proof for the deniers that it has been recognized by the knowledgeable among the Children of Israel***" (26:197)

Similarly, the Imams put forth a similar criteria to disprove the true claimant to Imamate from the false one:

(Al-Kafi, vol 1, page 284)

"*Narrated Abdul 'Ala ibn A'yan narrated:*

I asked al-Sadiq about the criteria to disprove one who falsely claims to be a Divine Leader.

The Imam said, 'There are three signs which should all exist in anyone who truly claims to be a Divine Leader. He should be the closest to the Divine Leader.

He should possess the Prophet's armaments and he should be so clearly the one declared by the Divine Leader to be his Trustee that when you enter Medina and ask the children or the common people about whom the Divine Leader has established as his Trustee, everyone refers to him'"

الغنوي، عن شعر، إسحاق بن يزيد عن الخشاب، عن الأشعري، عن العطار، محمد
السلام عليه الله عبد لأبي قلت :قال الأعلى، عبد عن:
حق؟ بغير الأمر لهذا المدعي على الحجة ما
الأمر هذا صاحب كان إلا رجل في يجتمعن لم الحجة من ثلاثة :قال:
قبله بمن الناس أولى يكون أن.
وآله عليه الله صلى الله رسول سلاح عنده ويكون.
والصبيان العامة سألت المدينة قدمت إذا الذي الظاهرة، الوصية صاحب ويكون:
فلان إلى :فيقولون فلان؟ أوصى من إلى

Now, when Imam al-Ridha is put to the test with his criteria – he does not conform to it.

Not only was al-Ridha was given a batin will by his father, not known to the public.

(Al-Kafi, volume 1, page 314)

“*I [al-Kadhim] inform you O Aba Umara that I had left my house and willed [the Imamate] to my son Fulan [Ali al-Ridha].*

I had made my sons equal in my dhahir (apparent / public will) [out of taqiyya from the Caliph].

And I had willed him to alone in batin (non-public) will.

And if I were in control of al-Amr [choice of Imamate], I would have made it pass onto my son al-Qassim.”

معه وأشركت فلان، ابني إلى فأوصيت منزلي من خرجت أني عمارة أبا يا أخبرك
ا في لجعلته إلي الامر ولمكان وحده فأفردته الباطن، في وأوصيته الظاهر، في بني
ابني لقاسم

But also, the topmost scholars did not recognize his leadership until he showed miracles.

Some of these scholars include Yunus ibn Ya’qub and Jamil ibn Darraj (greatly regarded today by the mainstream as part of *Ashab al-Ijma’*, whose narrations are considered highly reliable).

(Al-Ghayba of al-Tusi)

“Miracles shown by Imam Ali al-Ridha, which prove the rightfulness of his Imamate and which are mentioned in books of Shia and which also refute the beliefs of the Waqifite sect, were the same through whose blessings ***some believers in Waqifite creed****, like Abdur Rahman ibn Hajjaj, Rifaa ibn Musa,* ***Yunus ibn Yaqub, Jamil ibn Darraj****, Hammad bin Isa and*

*others **reverted from invalid beliefs**. They were companions of the father of Imam Ali al-Ridha and doubted about Imam Ali al-Ridha, but repented later.''*

بن ورفاعة الحجاج، بن الرحمن عبد :مثل بالوقف القول من جماعة رجع ولأجلها من وهؤلاء وغيرهم، عيسى بن وحماد دراج بن وجميل يعقوب، بن ويونس موسى، .رجعوا ثم فيه شكوا الذين أبيه أصحاب

Another famed member of Ashab al-Ijma', al-Bizanti, also was originally part of the Waqifa and later believed in Ali al-Ridha due to miracles.

(Al-Khara'ij wal Jara'ih)

"*Narrated **Ahmad ibn Muhammad ibn Abi Nasr Al-Bazanti** said:*

I was one of the Waqifa on Musa ibn Jaafar (i.e, believed he is the Qa'im) and doubted Al-Rida.

So I wrote to him asking him about issues and I forgot what was the most important [issues] to me?

However, he answered me on all of them

And said: you have forgotten the most important issue is to you..''

بن موسى على الواقفة من كنت إني :قال البزنطي نصر أبي بن محمد بن أحمد أن مسائل عن أسأله إليه فكتبت السلام، عليه الرضا في وأشك السلام، عليه جعفر إلي؟ [المسائل] أهم كان ما ونسيت
عندك المسائل أهم كان ما نسيت وقد :قال ثم جميعها، عن الجواب فجاء

However, the most important clue to the origin of waqf leads us to Abu Basir al-Asadi - the companion of Imam al-Sadiq.

Abu Basir narrated that the 7th Imam (son of six Imams and concubine) is the Qa'im.

(Al-Ghayba of al-Tusi)

"*Narrated Wuhayb ibn Hafs from Abu Basir that Abu Ja'far al-Baqir (as) (or Abu Abdullah as-Sadiq (as)) had said: "**Al-Qa'im (as)** has two marks; dandruff in his head and a mole between his two shoulders on the left side. Under the left shoulder there is a mole like the leaf of myrtle.*

***He will be the son of six (Imams) and be the son of the best of concubines*.**"

الغيبة للنعماني: بهذا الاسناد، عن الحسين بن أيوب، عن عبد الله الخثعمي، عن محمد بن عبد الله، عن وهيب بن حفص، عن أبي بصير قال: قال أبو جعفر عليه السلام أو أبو عبد الله عليه السلام الشك من ابن عصام: يا با محمد بالقائم علامتان: شامة في رأسه وداء الحزاز برأسه، وشامة بين كتفيه، من جانبه الأيسر تحت كتفيه ورقة مثل ورقة الآس ابن ستة وابن خيرة الإماء.

It would seem that to counter the widespread narrations of the Waqifa, al-Ridha rejected the authority of his father's companions.

We've seen in the previous section how the Imam interpreted Ali ibn Abi Hamza's reports of al-Kadhim being the Qa'im **as badaa, in terms of God changing his will.**

In the following report, we will see how Imam al-Ridha calls the esteemed Abu Basir as having lied in his narration that al-Kadhim is the Qa’im.

The narration by Al-Hassan ibn Qiyama (a majhul narrator, not to be confused with al-Husayn ibn Qiyama - a leader of the Waqifa), says:

(Rijal al-Kashi, vol 2, page 773)

“*I said (to al-Ridha),* ***“What should I do with a hadith that Ya’qub ibn Shuaib told me on the authority of Abu Basir that Abu Abdullah****, peace be upon him, said:*

‘If someone comes to tell you that this son of mine has died*, shrouded and was buried, and they dusted their hands from the dirt of his grave,* **do not believe him***’?*

He (Imam al-Ridha) said: ***Abu Basir lied****, this is not what the Imam told him.*

Rather, the Imam said:

If it is reported to you regarding the master of this matter (the Qa’im) [that he died, do not believe him].”

قلت فكيف أصنع بحديث حدثني به يعقوب بن شعيب عن أبي بصير أن أبا عبد الله
عليه السلام، قال: إن جاءكم من يخبركم أن ابني هذا مات، وكفن وقبر، ونفضوا
أيديهم من تراب قبره فلا تصدقوا به؟ قال: كذب أبو بصير ليس هكذا حدثه إنما
قال:
إن جاءكم عن صاحب هذا الامر

One may argue that Imam al-Ridha is referring to the person attributing the hadith to Abu Basir being liar. Not Abu Basir himself.

However, Imam al-Ridha is very specific on these points.

When a hadith is brought forth to the Imam mentioning al-Kadhim as the Imam.

The hadith narrated was narrated by Zur'a ibn Muhammad (a narrator regarded as trustworthy by the mainstream), from Sama'a ibn Mahran (also a trustwortht narrator), on the authority of Imam al-Sadiq.

Imam al-Ridha **labeled Zur'a as having lied and did not narrate the hadith as he heard it from Sama'a.**

This shows that **when Imam al-Ridha said "Abu Basir lied", he meant Abu Basir particularly.**

(Rijal al-Kashi, vol 2, page 774)

"***He (Imam al-Ridha) said: Zur'a lied - that is not how heard the hadith from Sama'a.***

Rather, he (the Imam) said: ***The masters of this matter means the Qa'im, peace be upon him, in which there is a resemblance of five prophets, and he did not say "My son."***

الحسن ابن محمد حدثنا :قال الفضل، حدثني :قال قتيبة، بن محمد بن علي حدثني
أبا سألت :قال الصيرفي قياما بن الحسن حدثنا :قالا يونس، بن ومحمد الواسطي،

مضى كما مضى :قال أبوك؟ فعل ما فداك جعلت :فقلت السلام عليه الرضا الحسن
السلام عليهم آباؤه.
ابن سماعة عن الحضرمي، محمد بن زرعة به حدثني بحديث أصنع فكيف :قلت
يحسد أنبياء خمسة من شبه فيه هذا ابني إن :قال السلام عليه الله عبد أبا ان مهران،
أخر ثلاثة وذكر يونس غاب كما ويغيب السلام عليه يوسف حسد كما.
القائم يعني الامر هذا صاحب :قال انما سماعة، حديث هكذا ليس زرعة كذب :قال
ابني يقل ولم أنبياء، خمسة من شبه فيه السلام عليه.

Finally, the origin of waqf in Abu Basir’s words is shown below.

Yunus (Bab of Imam al-Ridha) narrates from Ali ibn Abi Hamza from Abu Basir.

Yunus would not narrate from Ali ibn Abi Hamza anything against al-Ridha’s da’wah after the start of the Waqifi movement.

He was among al-Ridha’s closest inner circle, after all.

Rather - what is evident is Yunus narrated this hadith from Ali ibn Abi Hamza before his ‘deviation’, when Ali was seen was one of high ranking fuqaha and deputies of Imam al-Kadhim.

Thus, Ali ibn Abi Hamza necessarily narrated the following hadith from Abu Basir before his own ‘deviation ’and before al-Kadhim:

“al-Muzhaffar b. Ja`far b. al-Muzhaffar al-`Alawi may Allah be pleased with him narrated to us. He said: Ja`far b. Muhammad b. Mas`ud narrated to us from his father Muhammad b. Mas`ud al-`Ayyashi. He said: `Ali b. Muhammad b. Shuja` narrated to

*us from Muhammad b. `Isa from* ***Yunus from `Ali b. Abi Hamza from Abu Basir****. He said: Abu `Abdillah* عليه السلام *said: There are traditions (sunan) from the prophets in the sahib hadha 'l-amr: a tradition from Musa b. `Imran, a tradition from `Isa, a tradition from Yusuf, and a tradition from Muhammad* عليهم الله صلوات*. As to the tradition from Musa b. `Imran it is (he will) fear, being vigilant.* ***As to the tradition from `Isa it will be said regarding him what is said regarding `Isa.*** *As to the tradition from Yusuf it is the cover, Allah will cause there to be a veil between him and the people (lit. the creation), they will see him but not recognize him. And as to the tradition of Muhammad* صلى الله عليه وآله *he will guide by his guidance and take the course of his conduct."*

محمد بن جعفر حدثنا :قال عنه الله رضي العلوي المظفر بن جعفر بن المظفر حدثنا - بن محمد بن علي حدثنا :قال العياشي مسعود بن محمد أبيه عن مسعود، بن بصير أبي عن حمزة، أبي بن علي عن يونس، عن عيسى، بن محمد عن شجاع، عليهم الأنبياء من سنن الامر هذا صاحب في إن :السلام عليه الله عبد أبو قال :قال من وسنة يوسف، من وسنة عيسى، من وسنة ،عمران بن موسى من سنة السلام، سنة وأما يترقب، فخائف عمران بن موسى من سنة فأما :عليهم الله صلوات محمد بينه الله يجعل فالستر يوسف من سنة وأما عيسى، في قيل ما فيه فيقال عيسى من وآله عليه الله صلى محمد من سنة وأما يعرفونه، ولا يرونه ،حجابا الخلق وبين .بسيرته ويسير بهداه فيهتدي

One may wonder now, what is meant by the following passage of the hadith?

"As to the tradition from `Isa it will be said regarding him what is said regarding `Isa"

This is clarified in another hadith Ali ibn Abi Hamza narrates from Abu Basir.

(Al-Ghayba of al-Tusi, vol 1, page 84)

"***And the sunnah (the Qa'im) will take from Isa, is that it will be said he died but he did not die.***"

يمت ولم مات :فيقال عيسى (3) [من] وأما

That it will be said al-Kadhim had in fact died, but he did not die.

With Abu Basir narrating that the people will believe the Qa'im died but that he did not die.

Combined with Abu Basir report about the Qa'im that:

"He will be the son of six (Imams) and be the son of the best of concubines."

And Abu Basir's explicit report revealing the identity of the Qa'im and telling the Shi'a to not believe his death:

"***If someone comes to tell you that this son of mine has died****, shrouded and was buried, and they dusted their hands from the dirt of his grave,* ***do not believe him"***

Thus –

It becomes clear that **Imam al-Ridha did not pass the criteria by the Waqifa to discern Imamate -** with regards to recognition from the people.

Not only was al-Ridha’s Imamate not clear to the common people, it was also ambiguous to even high ranking scholars.

From those top scholars (companions of al-Sadiq and al-Kadhim) came the narrations of the Waqifa, and the belief that al-Kadhim is the Qa’im and did not in fact die.

Thus, making it not possible in their eyes that al-Ridha could succeed al-Kadhim. After all, there is no badaa ’in the Qa’im (as shown earlier).

2nd criteria:

The second criteria taken upon by the Waqifa lies in the principle given by our Imams that in every era there are two Imams.

One Imam would be the natiq (speaking Imam) and the other samit (silent).

As clarified in previous chapters, the difference between the two is not literal. The samit may still teach in his Imam position, however, he is subordinate to his father - in the apparent.

So while the difference is symbolic, **there must be a natiq and samit Imam present at all times.**

(Bihar al-Anwar, vol 26, page 4)

“*And I (Imam Ali) became the holder of the Prophet’s wasiya as Al-Murtada, and Muhammad became the natiq (Imam), and I became the samit (Imam).*

In every era, there must be a natiq and samit*.”*

لا وإنه الصامت، أنا وصرت الناطق، محمد وصار المرتضى، وصيه أنا وصرت
الم محمد صار ياسلمان وصامت، ناطق فيه يكون أن الاعصار من عصر كل في بد
قوله وذلك الهادي، أنا وصرت نذر:

Knowing this, the Waqifi leader al-Husayn ibn Qiyama approached al-Ridha and asked him whether it is necessary for there to be two Imams at once.

Imam al-Ridha responded saying it is only possible if one is natiq and the other samit.

Al-Husayn replied: ***I have come to know that you are not an Imam****!*

When asked by al-Ridha as to why he believed so, al-Husayn responded:

“***You do not have a son and it [Imama] is through posterity [lineal descendants].”***

Essentially, if there are two Imams (natiq and samit) at all times.

Al-Ridha **must** have a son alive, when he (al-Ridha) becomes Imam.

How did al-Ridha respond?

He stated that he will have a son to succeed him in the future:

"By Allah, the days and the nights will not pass except a son will be born to me from my loins who will assume the position I have"

"*1. [1/145] Rijal al-Kashshi: Hamduwayh b. Nusayr from al-Hasan b. Musa from Abd al-Rahman b. Abi Najran from al-Husayn b. Bashir who said: I sought permission for myself and al-Husayn b. Qayama to meet al-Ridha* عليه السلام *in Surya, he granted it and said: finish all your needs [ask all your questions].*

al-Husayn (b. Qayama) said to him: is the earth ever devoid of an Imam? He عليه السلام *said: no, he (al-Husayn) said:*

Does it ever happen that there are two Imams (together)?

He said: ***No, except if one is samit (silent) and not natiq (speaking).***

He (al-Husayn) said: I have come to know that you are not an Imam*!*

He عليه السلام *said: and how did you come to know that?*

He (al-Husayn) said: ***<u>You do not have a son and it [Imama] is through posterity [lineal descendants].</u>***

So he (al-Ridha) said: ***By Allah, the days and the nights will not pass except a son will be born to me from my loins who will assume the position I have, he will enliven the truth and efface the falsehood.”***

السلام عليه الرضا على قياما، بن والحسين أنا استأذنت :قال بشار، بن الحسين عن
حاجتكم من أفرغوا :قال لنا فأذن صريا في.
فيها فيكون قال، لا، **:**فقال امام؟ فيها يكون أن من الأرض تخلو :الحسين له قال
يتكلم لا صامت واحد الا لا **:**قال اثنان؟.
وانما ولد لك ليس إنه **:**قال علمت؟ أين ومن **:**قال بامام، لست أنك علمت فقد قال،
من ذكر لي يولد حتى والليالي الأيام تمضي لا أنه فوالله :له فقال قال، العقب في هي
الباطل ويمحق الحق يحيى مقامي، بمثل يقوم صلبي.

Imam al-Ridha’s response does not answer Husayn’s doubt!

Even if al-Ridha will have a son in the future, it means that at one point al-Ridha did not have a samit Imam.

How is it possible if there is a natiq and samit Imam in every era?

It is evident from further narrations that there was a time when al-Ridha claimed Imamate but did not have a living samit Imam (a son).

Yet, kept repeating that his heir will come in the future.

<u>Hadith #1</u>

“*One of our people has narrated from Muhammad ibn Ali from Mu‘awiya ibn Hakim from ibn abu Nasr who has said the following. “Al-Najashi once asked me, “Who will be the Imam*

after your master? I wish you ask him so I will know.'' I then went to see Ali al-Rida (a.s.) and informed him (of al-Najashi's wish).'' ***The narrator has said that the Imam said, "The Imam will be my son." Then he said, "Can any one say that my son will be the Imam when he has no son?"***

:قال نصر أبي ابن عن حكيم، بن معاوية عن علي، بن محمد عن أصحابنا، بعض فدخلت أعلم، حتى تسأله أن فأشتهي صاحبك؟ بعد الامام من :النجاشي ابن لي قال يتجرى هل :قال ثم ابني، الامام :لي فقال :قال فأخبرته، السلام عليه الرضا على ولد له وليس ابني يقول أن أحد

<u>Hadith #2</u>

3. Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Isma'il ibn Bazi ' who has said the following. "Abu al-Hassan al-Rida (a.s.) was once asked, "Can Imamat continue in uncles?'' He replied, "No, it can not happen.'' The narrator has said that he asked the Imams (a.s.), "Can it continue in a brother?'' He replied, "No, it can not happen.'' I then asked, ***"With who then it can continues?" He replied, "It will continue with my children." <u>In those days he had no children</u>."***

بزيع، بن إسماعيل بن محمد عن عيسى، بن محمد بن أحمد عن يحيى، بن محمد لا، :فقال خال؟ أو عم في الإمامة أتكون سئل أنه السلام عليه الرضا الحسن أبي عن .له ولد لا يومئذ وهو ولدي، في :قال من؟ ففي :قلت لا، :قال أخ؟ ففي :فقلت

Thus, it would seem there is basis to Waqifa's idea that al-Ridha claimed to be Imam in taqiyya, as he did not fulfill a basic premise of Imamate (natiq and samit Imams).

3rd criteria:

The third criteria by which the Waqifa would have used to ascertain the Imam is that he would be of pure birth:

(Al-Kafi)

"*Muhammad ibn Yahya has narrated from Muhammad ibn Isma'il from Ali ibn al-Hakam from Mu'wiya ibn Wahab who has said that asked the following from abu Ja'far (a.s.), "What is the sign of being A number of our people has narrated from Imam after the preceding Imam (a.s.)?" The Imam (a.s.) said, " **Being of pure birth**, good up bringing and that he would not trifle or engage in amusement."*

الكافي: محمد بن يحيى عن محمد بن إسماعيل عن علي بن الحكم عن معاوية بن
وهب قال: قلت لأبي عبد (4) الله عليه السلام: ما علامة الامام الذي بعد الامام؟
فقال:
طهارة الولادة وحسن المنشأ ولا يلهو ولا يلعب. (5)

Al-Majlisi explains 'pure birth 'in the hadith as meanings

"***As for the purity of birth**, it appears that what is meant by it is that **no one challenge his lineage***"

بيان: حسن المنشأ أن يظهر منه آثار الفضل والكمال من حد الصبا إلى آخر العمر
،(6) وأما طهارة الولادة فظاهر أن المراد به أن لا يطعن في نسبه

Was this the case of Imam al-Ridha however?

When Imam al-Jawad was born - the Waqifa rejected him as truly being al-Ridha's son.

The Waqifa said he could not be al-Ridha’s son because al-Ridha is sterile.

“*I told al-Ridha:*

May I be sacrificed for you. What is the state of a people who did waqf over your father Musa?

He [the Imam] said: May Allah curse them, how wretched are their lies. ***They claimed that I am sterile*** *and* ***they reject the one who succeeds me in this matter from my progeny****”.*

جعلت :السلام عليه للرضا قلت قال الفضيل، بن محمد عن النخاس، ميمون حدثني
أشد ما الله لعنهم :السلام؟فقال عليه موسى أبيك على وقفوا قد قوم حال ما فداك
ولدي من الامر هذا يلي من وينكرون عقيم أني يزعمون أنهم أما كذبهم

Even al-Ridha’s own family rejected al-Jawad as truly being al-Ridha’s son due to his very black skin color.

“*Narrated Zakariyya ibn Yahya ibn al-Nu‘man al-Sayrafi who has said the following. “I heard Ali ibn Ja‘far speaking to al-Hassan ibn al-Husayn ibn Ali ibn al-Husayn as, “By Allah, Allah has supported abu al-Hassan al-Rida (a.s.).” Al-Hassan then said, “****Yes, by Allah, may Allah take my souls in service for your cause, his brothers have rebelled against him.”*** *Ali ibn Ja‘far then said, “Yes, by Allah, and we, his uncles, rebelled against him.” Al-Hassan said to him, “May Allah take my souls in service for your cause, how did you dealt it, I was not present with you.” He said, “****His brothers said to him and so did we, “there has never been a blackish Imam from us” The Imam (a.s.) al-Rida said to them, “He is my son****.” They said,” Messenger of Allah did judge on the basis of physiognomy ,*

thus, we can also have a judgment on the basis of physiognomy." The Imam (a.s.) said, "You may call one who has said the following knows physiognomy but I will not do so."

ونحن والله إي :جعفر بن علي فقال إخوته، عليه بغى لقد فداك جعلت والله إي
أحضركم؟ لم فإني صنعتم كيف فداك جعلت :الحسن له فقال عليه، بغينا عمومته
الرضا لهم فقال (1) اللون حائل قط إمام فينا كان ما :أيضا ونحن إخوته له قال :قال
(2) بالقافة قضى قد وآله عليه الله صلى الله رسول فإن :قالوا ابني، هو السلام عليه
قال القافة، وبينك فبيننا:

Thus, al-Ridha did not pass the Waqifa's third criterion for Imamate and that is the Imam is of undisputed lineage.

While it is al-Jawad's lineage which was disputed –

The claim reflects on al-Ridha as well because he would be claiming a son as Imam whose lineage is not accepted.

4th criteria:

We know that one of the external signs of Imamate is that:

"He (next Imam) should be the closest to the (living) Divine Leader."

However, al-Ridha was not the closest person to his father Musa:

(Al-Kafi, vol 1, page 314)

"***And if I were in control of al-Amr [choice of Imamate], I would have made it pass onto my son al-Qassim.***"

معه وأشركت فلان، ابني إلى فأوصيت منزلي من خرجت أني عمارة أبا يا أخبرك
ا في لجعلته إلي الامر ولمكان وحده فأفردته الباطن، في وأوصيته الظاهر، في بني
ابني لقاسم

Thus, al-Ridha did not pass the criteria of this dhahir sign of Imamate.

5th criteria:

We know that a criterion for Imam is that none shall wash the deceased Imam, except the next Imam.

Al-Ridha however claimed to have supernaturally travelled from Medina to Baghdad to wash his father:

يأتي أن السلام عليه الحسين بن علي أمكن هذا إن :السلام عليه الحسن أبو له فقال
ثم أبيه أمر فيلي بغداد يأتي أن الامر صاحب يمكن فهو أبيه أمر فيلي كربلا
أسار في ولا حبس في وليس ينصرف

While it is possible, al-Ridha must prove he is truly the Imam for one to believe he supernaturally travelled to wash his father (like Imam al-Sajjad travelled supernaturally to wash Imam Husayn).

Thus, al-Ridha could not prove he washed al-Kadhim and did not pass this criteria of Imamate.

6th criteria:

The **sixth criterion of Imamate** is a reputation of virtue.

None can call the Imam a liar and usurping people’s money (by virtue of being the Imam and taking their khums).

“*Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hisham ibn Salim and Hafs ibn al-Bakhtari who has said the following. “ Once a certain person asked abu ‘Abdallah (a.s.), “By what thing the Imam is recognized?” He said, “He is recognized through a publicly established will, through excellence in perfection.* ***In the case of Imam no one must be able to raise objections in matters words****, of his consumption and sexual matters so that people would say, “****He is a liar, usurping people’s money*** *and such similar things.”*

3 - علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم وحفص بن البختري، عن أبي عبد الله عليه السلام قال: قيل له، بأي شئ يعرف الامام؟ قال: بالوصية الظاهرة، وبالفضل، إن الامام لا يستطيع أحد ان يطعن عليه في فم ولا بطن ولا فرج، فيقال: كذاب ويأكل أموال الناس، وما أشبه هذا.

For this, al-Ridha’s reputation is **undisputed**.

We have seen that the top Waqifa leaders such as **Ali ibn Abi Hamza believed al-Ridha claimed Imamate and the death of his father in <u>taqiyya</u>.** Not that al-Ridha was lying.

Al-Ridha’s own Waqifi brother – Ibrahim ibn Musa ibn Ja’far – was asked:

(Uyyun Akhbar, vol 2, page 46)

“*I asked Ibrahim son of Abi al-Hasan Musa ibn Ja’far: ‘What do you say regarding your father [al-Kadhim]?’*

He [Ibrahim] said: ***He is alive*** *(i.e, and is thus the Imam, not al-Ridha)*

What do you say regarding your brother Abi al-Hasan [al-Ridha]?

He [Ibrahim] said: ***He is a truthful thiqa (trustworthy person)*** *"*

4 - حدثنا أحمد بن زياد بن جعفر الهمداني رضي الله عنه قال: حدثنا علي بن
إبراهيم بن هاشم عن أبيه عن بكر بن صالح قال: قلت لإبراهيم بن أبي الحسن
موسى بن جعفر عليهما السلام ما قولك في أبيك؟
قال: هو حي قلت: فما قولك في أخيك أبي الحسن عليه السلام قال: ثقة صدوق

Why did Ibrahim believe Musa al-Kadhim is alive and is the Imam – yet al-Ridha is still a truthful thiqa?

Ibrahim clarifies below:

(Al-Kafi)

"Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Ali ibn Asbat who has said the following.

"I said to al-Ridha:

A man sought your brother, Ibrahim and Ibrahim said to the man:

<u>"[Musa ibn Ja'far] is still alive and al-Ridha knows about this more than what I know"</u>

*Imam al-Ridha said, "***Glory belongs to Allah. The Messenger of Allah dies. How is it that Musa does not die***?"*

قلت :قال أسباط بن علي عن محمد، بن معلى عن محمد، بن الحسين :الكافي - 18
وأنك الحياة في أباك أن له فذكر إبراهيم أخاك عنى رجلا إن :السلام عليه للرضا
ولا وآله عليه الله صلى الله رسول يموت الله سبحان :فقال يعلم، لا ما ذلك من تعلم
موسى يموت

Evidently, the Waqifa believed al-Ridha was in taqiyya in some sort of position appointed by Imam al-Kadhim.

But not as an Imam himself.

What position is that?

A Solution To A Problematic Nass

While not all Waqifa believed Imam al-Ridha was appointed, at least the top deputies who founded the movement likely did considering they believed the Imam claimed Imamate in taqiyya.

Why claim to be the Imam in taqiyya if you weren't appointed to this task by the true hidden Imam?

"*Some of the Waqifa mentioned that he is alive said that* ***Ali al-Ridha and those who rose after him from the sons of al-Ridha are not imams, but they are his successors, one after one, until the time of his emergence, and that the people must***

***accept them [and listen and obey them] and subordinate themselves to their matter.*”**

وقد قال بعضهم ممن ذكر أنه حي أن (علي الرضا) ومن قام بعده (من ولد الرضا)
ليسوا بأئمة ولكنهم خلفاؤه واحدا بعد واحد إلى أوان خروجه، وأن على الناس القبول
منهم [والسمع والطاعة لهم] والانتهاء إلى أمرهم.

Al-Ridha’s would be from among the Mahdis appointed by the 7th Imam - the Qa’im.

“***From among us (Imams) after the Prophet will be seven awsiya ’(trustees to the will of the Prophet - Imams, upon whom obedience has been made obligatory. The seventh of them is the Qa’im****, if Allah the Mighty and Wise wills he will come soon, and if He wills he will come later, and He is the Mighty and Wise.*

Then, after the Qa’im there will be eleven Mahdis from the progeny of Husayn*.”*

From evidence discussed earlier, however, we’ve shown that that 7th Imam and Qa’im is Ismail ibn Ja’far and not Musa al-Kadhim.

Thus, al-Ridha would be the 2nd Mahdi coming after the 7th Imam.

By that virtue, Al-Ridha would be the 2nd dhahir Imam.

Is there proof of al-Ridha’s leadership from the words of our Babs.

Yes! This is shown in the hadith of Mufaddal, Bab of al-Sadiq.

(Al-Kafi)

"*Narrated Mufaddal ibn Umar*

'*I went to see Abil Hassan Musa ibn Ja'far (s) and he was holding his son Ali (s) in his arms. He kissed him, sucked his tongue, put him on his back, hugged him and said, May my father and mother be your ransom! How good-scented you are! How pure a nature! How clear are your nobilities!" Mufaddal said, "May I be your ransom! There is a feeling of love in my heart for this child that I have for no one else but you." The Imam (s) said, "**O Mufaddal! He is to me as I was to my father (s), 'Offspring, one of the other. And God heareth and knoweth all things.'" Mufaddal asked, "Is he in charge of the affairs after you?"***

The Imam (s) said, "Yes. Whoever obeys him will make progress. Whoever disobeys him is an infidel."

عبد بن الله عبد عن أبيه، عن الله، عبد بن أحمد عن الله، عبد بن سعد عن أبيه، وعن
قال ،عمر بن المفضل عن الرحمن،:
وهو حجره في ابنه وعلي (السلام عليهما) جعفر بن موسى الحسن أبي على دخلت
أطيب ما أنت بأبي :ويقول إليه، ويضمه عاتقه على ويضعه لسانه ويمص يقبله
من الأمر هذا صاحب هو :قلت - :قال أن إلى - فضلك وأبين خلقك وأطهر ريحك
كفر عصاه ومن رشد، أطاعه من نعم، :قال بعدك؟

And Allah knows best.

Epilogue

I hope it is now established to the reader that perhaps the Shi'a Islam that the mainstream Shi'ites follow, is flawed and incomplete.

Our Imams are the truth of religion, and the Universe revolves around them. Only through them can God be known. Their knowledge is the 'Ilm al-Yaqeen (Knowledge of Certainty).

And how does one obtain such knowledge?

As they have obligated, it is through their Babs (gates).

Through the framework of the Babs – our research in this book presented us with the following key conclusions:

1) That the Imam, through His batin prerogative can guide whomever He wills, and Misguide whomever He wills.

"Whoever Allah guides - he is the [rightly] guided; and whoever He misguides - it is those who are the losers." (7:178)

2) That the Imamate after the Holy Prophet is only 7, and ended it with Isma'il al-Amin ibn Ja'far al-Sadiq, the 7th Imam and al-Qa'im.

3) That the Imams after Isma'il are the Mahdis, who are the Imams in the apparent, but in the esoteric, they are the gates to the 7 true Imams.

Thus, Imams al-Kadhim, al-Ridha, al-Jawad, al-Hadi, al-'Askari and al-Mahdi are all infallible leaders – who have the knowledge of the Unseen and the power to perform miracles, who were appointed by Ismail ibn Ja’far as "dhahir Imam" (apparent, not true Imam).

4) That reincarnation is an esoteric reality that occurs in this worldly life, and was the mechanism which made the Mahdihood of the dhahir Imams possible.

As no one can manage the affairs of the Imam, except an Imam.

By Ismail (a) - the Qa’im and Mahdi – reincarnating into his Babs (the later dhahir Imams), he was able to continue managing the Shi’a through the body forms of these Babs.

Finally,

May the Ahlulbayt’s peace and Blessings be upon all of you, and may we all be blessed with the meeting with Our Masters, the holy Imams and their Thiqat.

And Allah knows Best.

If anyone would like to discuss what they read, and learn more about the esoteric layers of Shi’ism, feel free to contact me through the following details:

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